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The Spectator

Joseph Addison, Richard Steele

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ARTES SCIENTIA VERITAS

THE SPECTATOR

EDITED BY

GEORGE A. AITKEN

IN EIGHT VOLUMES

VOLUME THE THIRD



Thomas Carter, Sc.

EUSTACE BUDGELL

THE SPECTATOR



STATUE OF CHARLES I. AT CHARING CROSS

VOLUME THE THIRD

LONDON
JOHN C. NIMMO
NEW YORK: LONGMANS, GREEN & CO.

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THE
SPECTATOR

WITH INTRODUCTION AND NOTES BY

GEORGE A. AITKEN

AUTHOR OF "THE LIFE OF RICHARD STEELE," ETC.

*WITH EIGHT ORIGINAL PORTRAITS
AND EIGHT VIGNETTES*

IN EIGHT VOLUMES

VOLUME THE THIRD

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TO THE RIGHT HONOURABLE

HENRY BOYLE, Esq.¹

SIR,



S the professed design of this work is to entertain its readers in general, without giving offence to any particular person, it would be difficult to find out so proper a patron for it as yourself, there being none whose merit is more universally acknowledged by all parties, and who has made himself more friends and fewer enemies. Your great abilities and unquestioned integrity in those high employments which you have passed

¹ Henry Boyle, third and youngest son of Charles, Lord Clifford, became Chancellor of the Exchequer in March 1701, and held that post until February 1708, when he was made a Secretary of State. He was Lord Treasurer of Ireland from 1704 to 1710, when he went out of office, but on the accession of George I. he was created Lord Carleton, and was made President of the Council. He died, unmarried, on March 14, 1725. Boyle aided Addison in the negotiations with Godolphin respecting the writing of the 'Campaign' in 1705, and his life was written by Addison's cousin Budgell, in his 'Memoirs of the Family of the Boyles.'

131429

through, would not have been able to have raised you this general approbation, had they not been accompanied with that moderation in an high fortune, and that affability of manners which are so conspicuous through all parts of your life. Your aversion to any ostentatious arts of setting to show those great services which you have done the public, has not likewise a little contributed to that universal acknowledgment which is paid you by your country.

The consideration of this part of your character is that which hinders me from enlarging on those extraordinary talents which have given you so great a figure in the British Senate, as well as on that elegance and politeness which appear in your more retired conversation. I should be unpardonable if, after what I have said, I should longer detain you with an address of this nature; I cannot, however, conclude it without owning those great obligations which you have laid upon,

SIR,

Your most obedient, humble Servant,

THE SPECTATOR.



THE
SPECTATOR

VOL. III.

N^o. 170. *Friday, Sept. 14, 1711*
[ADDISON.]

*In amore hæc omnia insunt vitia : injuriæ,
Suspiciones, inimicitia, induciæ,
Bellum, pax rursum.*—TER., Eun., Act i. sc. 1.



PON looking over the letters of my female correspondents, I find several from women complaining of jealous husbands, and at the same time protesting their own innocence, and desiring my advice on this occasion.

I shall therefore take this subject into my consideration, and the more willingly, because I find that the Marquis of Halifax, who in his 'Advice to a Daughter'¹ has instructed a wife how to behave herself towards a false, an intemperate, a choleric,

¹ 'Miscellanies,' by George Savile, Marquis of Halifax (1704), pp. 18–31.

a sullen, a covetous, or a silly husband, has not spoken one word of a jealous husband.

Jealousy¹ is that pain which a man feels from the apprehension that he is not equally beloved by the person whom he entirely loves. Now, because our inward passions and inclinations can never make themselves visible, it is impossible for a jealous man to be thoroughly cured of his suspicions. His thoughts hang at best in a state of doubtfulness and uncertainty; and are never capable of receiving any satisfaction on the advantageous side; so that his inquiries are most successful when they discover nothing. His pleasure arises from his disappointments, and his life is spent in pursuit of a secret that destroys his happiness if he chance to find it.

An ardent love is always a strong ingredient in this passion; for the same affection which stirs up the jealous man's desires, and gives the party

¹ In 1864 the late Mr. Dykes Campbell published at Glasgow 250 copies of a pamphlet, 'Some Portions of Essays contributed to the *Spectator* by Mr. Joseph Addison. Now first printed from his MS. Note-Book.' The MS. was an old octavo volume bought from a bookseller's catalogue in 1858, and believed to have come from Bilton Hall. The opening leaves are wanting, but thirty-one leaves remain, containing an early draft of essays on the Imagination (Nos. 411-421), on Jealousy (Nos. 170, 171), and on Fame (Nos. 255, 256). The text, on the right-hand side of the book, is in 'a beautiful print-like hand,' which Sir F. Madden thought—probably erroneously—might be Addison's, and on the reverse side there are additions which are certainly in Addison's writing. There are also occasional passages in a third hand, which form part of the essays as finally printed. When Mr. Dykes Campbell announced his discovery one or two papers questioned the genuineness of the MS.; but the most experienced judges felt no doubt, and after enjoying an opportunity—thanks to the courtesy of its present owner, Mr. Yeo Bruton—of examining the book, I am satisfied that we have here drafts of the papers afterwards used in the *Spectator*, with additions and corrections in Addison's own

beloved so beautiful a figure in his imagination, makes him believe she kindles the same passion in others, and appears as amiable to all beholders. And as jealousy thus arises from an extraordinary love, it is of so delicate a nature that it scorns to take up with anything less than an equal return of love. Not the warmest expressions of affection, the softest and most tender hypocrisy, are able to give any satisfaction, where we are not persuaded that the affection is real and the satisfaction mutual. For the jealous man wishes himself a kind of deity to the person he loves. He would be the only pleasure of her senses, the employment of her thoughts; and is angry at everything she admires, or takes delight in, besides himself.

Phædria's request to his mistress, upon his leaving her for three days, is inimitably beautiful and natural:—

Cum milite isto præsens, absens ut sies :
 Dies, noctesque me ames : me desideres :
 Me somnies : me expectes : de me cogites :
 Me speres : me te oblectes : mecum tota sis :
 Meus fac sis postremo animus, quando ego sum tuus.
 —TER., Eun.¹

The jealous man's disease is of so malignant a nature, that it converts all he takes into its own

hand. I cannot suggest who copied out the main body of the MS., nor whose is the third writing already mentioned; but I found a passage (not noticed by Mr. Dykes Campbell) which I believe to be in Steele's writing (see facsimile in my 'Life of Steele,' i. 321).

The MS. contains few variations in No. 170. Addison wrote, but obliterated, Ovid's words, 'Credula res amor est,' and added the lines from Terence. The closing words in the MS. are, 'as is [very] well worth y^e separating, & will prove very considerable to her y^e ha's art and inclination to recover it from its alloy.'

¹ Act i. sc. 2.

nourishment. A cool behaviour sets him on the rack, and is interpreted as an instance of aversion or indifference; a fond one raises his suspicions, and looks too much like dissimulation and artifice. If the person he loves be cheerful, her thoughts must be employed on another; and if sad, she is certainly thinking on himself. In short, there is no word or gesture so insignificant but it gives him new hints, feeds his suspicions, and furnishes him with fresh matters of discovery: so that if we consider the effects of this passion, one would rather think it proceeded from an inveterate hatred than an excessive love; for certainly none can meet with more disquietude and uneasiness than a suspected wife, if we except the jealous husband.

But the great unhappiness of this passion is, that it naturally tends to alienate the affection which it is solicitous to engross; and that for these two reasons, because it lays too great a constraint on the words and actions of the suspected person, and at the same time shows you have no honourable opinion of her; both of which are strong motives to aversion.

Nor is this the worst effect of jealousy; for it often draws after it a more fatal train of consequences, and makes the person you suspect guilty of the very crimes you are so much afraid of. It is very natural for such who are treated ill and upbraided falsely, to find out an intimate friend that will hear their complaints, condole their sufferings, and endeavour to soothe and assuage their secret resentments. Besides, jealousy puts a woman often in mind of an ill thing that she would not otherwise perhaps have thought of, and fills her imagination with such an unlucky idea, as in time grows familiar, excites desire, and loses all the shame and horror

which might at first attend it. Nor is it a wonder, if she who suffers wrongfully in a man's opinion of her, and has therefore nothing to forfeit in his esteem, resolves to give him reason for his suspicions, and to enjoy the pleasure of the crime since she must undergo the ignominy. Such probably were the considerations that directed the wise man in his advice to husbands: 'Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself' (Ecclus.).¹

And here, among the other torments which this passion produces, we may usually observe that none are greater mourners than jealous men, when the person who provoked their jealousy is taken from them. Then it is that their love breaks out furiously, and throws off all the mixtures of suspicion which choked and smothered it before. The beautiful parts of the character rise uppermost in the jealous husband's memory, and upbraid him with the ill-usage of so divine a creature as was once in his possession; whilst all the little imperfections that were before² so uneasy to him wear off from his remembrance, and show themselves no more.

We may see, by what has been said, that jealousy takes the deepest root in men of amorous dispositions; and of these we may find three kinds who are most overrun with it.

The first are those who are conscious to themselves of any infirmity, whether it be weakness, old age, deformity, ignorance, or the like. These men are so well acquainted with the unamiable part of themselves, that they have not the confidence to think they are really beloved; and are so distrustful of their own merits, that all fondness towards them

¹ Chap. ix. ver. 1.

² 'Formerly' (folio).

puts them out of countenance, and looks like a jest upon their persons. They grow suspicious on their first looking in a glass, and are stung with jealousy at the sight of a wrinkle. A handsome fellow immediately alarms them, and everything that looks young or gay turns their thoughts upon their wives.

A second sort of men, who are most liable to this passion, are those of cunning, wary, and distrustful tempers. It is a fault very justly found in histories composed by politicians, that they leave nothing to chance or humour, but are still for deriving every action from some plot and contrivance, for drawing up a perpetual scheme of causes and events, and preserving a constant correspondence between the camp and the council-table. And thus it happens in the affairs of love with men of too refined a thought. They put a construction on a look, and find out a design in a smile; they give new senses and significations to words and actions; and are ever tormenting themselves with fancies of their own raising: they generally act in a disguise themselves, and therefore mistake all outward shows and appearances for hypocrisy in others; so that I believe no men see less of the truth and reality of things, than these great refiners upon incidents, who are so wonderfully subtle and overwise in their conceptions.

Now what these men fancy they know of women by reflection, your lewd and vicious men believe they have learned by experience. They have seen the poor husband so misled by tricks and artifices, and in the midst of his inquiries so lost and bewildered in a crooked intrigue, that they still suspect an underplot in every female action: and especially where they see any resemblance in the behaviour of two persons, are apt to fancy it proceeds from the

same design in both. These men therefore bear hard upon the suspected party, pursue her close through all her turns and windings, and are too well acquainted with the chase to be flung off by any false steps or doubles: besides, their acquaintance and conversation has lain wholly among the vicious part of womankind, and therefore it is no wonder they censure all alike, and look upon the whole sex as a species of impostors. But if, notwithstanding their private experience, they can get over these prejudices, and entertain a favourable opinion of some women, yet their own loose desires will stir up new suspicions from another side, and make them believe all men subject to the same inclinations with themselves.

Whether these or other motives are most predominant, we learn from the modern histories of America, as well as from our own experience in this part of the world, that jealousy is no northern passion, but rages most in those nations that lie nearest the influence of the sun. It is a misfortune for a woman to be born between the tropics, for there lie the hottest regions of jealousy, which as you come northward cools all along with the climate, till you scarce meet with anything like it in the polar circle. Our own nation is very temperately situated in this respect, and if we meet with some few disordered with the violence of this passion, they are not the proper growth of our country, but are many degrees nearer the sun in their constitutions than in their climate.

After this frightful account of jealousy, and the persons who are most subject to it, it will be but fair to show by what means the passion may be best allayed, and those who are possessed with it set at

ease. Other faults indeed are not under the wife's jurisdiction, and should, if possible, escape her observation; but jealousy calls upon her particularly for its cure, and deserves all her art and application in the attempt; besides, she has this for her encouragement, that her endeavours will be always pleasing, and that she will still find the affection of her husband rising towards her in proportion as his doubts and suspicions vanish; for, as we have seen all along, there is so great a mixture of love in jealousy as is well worth the separating. But this shall be the subject of another paper. L.

N^o. 171. *Saturday, Sept. 15, 1711*
[ADDISON.]

Credula res amor est.—OVID., Met. vii. 826.

HAVING in my yesterday's paper discovered the nature of jealousy, and pointed out the persons who are most subject to it, I must here apply myself to my fair correspondents, who desire to live well with a jealous husband, and to ease his mind of its unjust suspicions.

The first rule I shall propose to be observed is, that you never seem to dislike in another what the jealous man is himself guilty of, or to admire anything in which he himself does not excel. A jealous man is very quick in his applications; he knows how to find a double edge in an invective, and to draw a satire on himself out of a panegyric on another. He does not trouble himself to consider the person, but to direct the character: and is secretly pleased or confounded as he finds more or less of himself in it. The commendation of anything in another stirs up

his jealousy, as it shows you have a value for others besides himself; but the commendation of that which he himself wants inflames him more, as it shows that in some respects you prefer others before him. Jealousy is admirably described in this view by Horace in his ode to Lydia :¹—

Quam tu, Lydia, Telephi
Cervicem roseam, et cerea Telephi
Laudas brachia, vix meum
Fervens difficili bile tumet jecur :
Tunc nec mens mihi, nec color
Certa sede manet ; humor et in genas
Furtim labitur, arguens
Quam lentis penitus macerer ignibus.²

When Telephus his youthful charms,
His rosy neck and winding arms,
With endless rapture you recite,
And in the pleasing name delight,
My heart, inflamed by jealous heats,
With numberless resentments beats ;
From my pale cheek the colour flies,
And all the man within me dies :
By turns my hidden grief appears
In rising sighs and falling tears,
That show too well the warm desires,
The silent, slow consuming fires,
Which on my inmost vitals prey,
And melt my very soul away.

¹ 'Lydia, part of which I find translated to my hand' (folio).

² 1 Od. xiii. The MS. noticed above (No. 170) does not, of course, contain the opening paragraph of this paper. Horace's lines (except the last) are in Addison's writing; the translation in the third (unidentified) hand. The quotation from Juvenal (by Addison) took the place of one from Manilius, ' . . . amare parum est cupient et amare videri.' The words, 'and which is often practised by women of greater cunning than virtue,' are in the third handwriting. In other points, where revisions were made before republication in a collected edition, the MS. agrees with the folio issue.

The jealous man is not indeed angry, if you dislike another ; but if you find those faults which are to be found in his own character, you discover not only your dislike of another but of himself. In short, he is so desirous of engrossing all your love, that he is grieved at the want of any charm which he believes has power to raise it ; and if he finds, by your censures on others, that he is not so agreeable in your opinion as he might be, he naturally concludes you could love him better if he had other qualifications, and that by consequence your affection does not arise so high as he thinks it ought. If therefore his temper be grave or sullen, you must not be too much pleased with a jest, or transported with anything that is gay and diverting. If his beauty be none of the best, you must be a professed admirer of prudence, or any other quality he is master of, or at least vain enough to think he is.

In the next place, you must be sure to be free and open in your conversation with him, and to let in light upon your actions, to unravel all your designs, and discover every secret, however trifling or indifferent. A jealous husband has a particular aversion to winks and whispers, and if he does not see to the bottom of everything, will be sure to go beyond it in his fears and suspicions. He will always expect to be your chief confidant, and where he finds himself kept out of a secret, will believe there is more in it than there should be. And here it is of great concern that you preserve the character of your sincerity uniform and of a piece : for if he once finds a false gloss put upon any single action, he quickly suspects all the rest ; his working imagination immediately takes a false hint, and runs off with it into several remote consequences, till he

has proved very ingenious in working out his own misery.

If both these methods fail, the best way will be to let him see you are much cast down and afflicted for the ill opinion he entertains of you, and the inquietudes he himself suffers for your sake. There are many who take a kind of barbarous pleasure in the jealousy of those who love them, that insult over an aching heart, and triumph in their charms which are able to excite so much uneasiness.

Ardeat ipsa licet tormentis gaudet amantis.—Juv.¹

But these often carry the humour so far, till their affected coldness and indifference quite kills all the fondness of a lover, and are then sure to meet in their turn with all the contempt and scorn that is due to so insolent a behaviour. On the contrary, it is very probable a melancholy, dejected carriage, the usual effects of injured innocence, may soften the jealous husband into pity, make him sensible of the wrong he does you, and work out of his mind all those fears and suspicions that make you both unhappy. At least it will have this good effect, that he will keep his jealousy to himself, and repine in private, either because he is sensible it is a weakness, and will therefore hide it from your knowledge, or because he will be apt to fear some ill effect it may produce, in cooling your love towards him, or diverting it to another.

There is still another secret that can never fail, if you can once get it believed, and which is often practised by women of greater cunning than virtue: this is to change sides for a while with the jealous man, and to turn his own passion upon himself; to

¹ Sat. vi. 208.

take some occasion of growing jealous of him, and to follow the example he himself hath set you. This counterteited jealousy will bring him a great deal of pleasure, if he thinks it real; for he knows experimentally how much love goes along with this passion, and will besides feel¹ something like the satisfaction of a revenge, in seeing you undergo all his own tortures. But this, indeed, is an artifice so difficult, and at the same time so disingenuous, that it ought never to be put into practice, but by such as have skill enough to cover the deceit, and innocence to render it excusable.

I shall conclude this essay with the story of Herod and Mariamne, as I have collected it out of Josephus,² which may serve almost as an example to whatever can be said on this subject.

Mariamne had all the charms that beauty, birth, wit, and youth could give a woman, and Herod all the love that such charms are able to raise in a warm and amorous disposition. In the midst of this his fondness for Mariamne, he put her brother to death, as he did her father not many years after. The barbarity of the action was represented to Marc Antony, who immediately summoned Herod into Egypt, to answer for the crime that was there laid to his charge. Herod attributed the summons to Antony's desire of Mariamne, whom therefore before his departure he gave into the custody of his uncle Joseph, with private orders to put her to death, if any such violence was offered to himself. This Joseph was much delighted with Mariamne's conversation, and endeavoured with all his art and rhetoric to set out the excess of Herod's passion

¹ 'With it, and will receive' (folio).

² Book xv. chaps. iii., vii.

for her ; but when he still found her cold and incredulous, he inconsiderately told her, as a certain instance of her lord's affection, the private orders he had left behind him, which plainly showed, according to Joseph's interpretation, that he could neither live nor die without her. This barbarous instance of a wild unreasonable passion quite put out, for a time, those little remains of affection she still had for her lord : her thoughts were so wholly taken up with the cruelty of his orders, that she could not consider the kindness that produced them, and therefore represented him in her imagination rather under the frightful idea of a murderer than a lover. Herod was at length acquitted and dismissed by Marc Antony, when his soul was all in flames for his Mariamne ; but before their meeting he was not a little alarmed at the report he had heard of his uncle's conversation and familiarity with her in his absence. This therefore was the first discourse he entertained her with, in which she found it no easy matter to quiet his suspicions. But at last he appeared so well satisfied of her innocence, that from reproaches and wranglings he fell to tears and embraces. Both of them wept very tenderly at their reconciliation, and Herod poured out his whole soul to her in the warmest protestations of love and constancy ; when amidst all his sighs and languishings she asked him, whether the private orders he left with his uncle Joseph were an instance of such an inflamed affection. The jealous king was immediately roused at so unexpected a question, and concluded his uncle must have been too familiar with her, before he would have discovered such a secret. In short, he put his uncle to death, and very difficultly prevailed upon himself to spare Mariamne.

After this he was forced on a second journey into Egypt, when he committed his lady to the care of Sohemus, with the same private orders he had before given his uncle, if any mischief befell himself. In the meanwhile, Mariamne so won upon Sohemus by her presents and obliging conversation, that she drew all the secret from him, with which Herod had entrusted him; so that after his return, when he flew to her with all the transports of joy and love, she received him coldly with sighs and tears, and all the marks of indifference and aversion. This reception so stirred up his indignation, that he had certainly slain her with his own hands, had not he feared he himself should have become the greater sufferer by it. It was not long after this when he had another violent return of love upon him; Mariamne was therefore sent for to him, whom he endeavoured to soften and reconcile with all possible conjugal caresses and endearments; but she declined his embraces, and answered all his fondness with bitter invectives for the death of her father and her brother. This behaviour so incensed Herod, that he very hardly refrained from striking her; when in the heat of their quarrel there came in a witness, suborned by some of Mariamne's enemies, who accused her to the king of a design to poison him. Herod was now prepared to hear anything in her prejudice, and immediately ordered her servant to be stretched upon the rack; who in the extremity of his tortures confessed, that his mistress's aversion to the king arose from something Sohemus had told her; but as for any design of poisoning, he utterly disowned the least knowledge of it. This confession quickly proved fatal to Sohemus, who now lay under the same suspicions

and sentence that Joseph had before him on the like occasion. Nor would Herod rest here; but accused her with great vehemence of a design upon his life, and by his authority with the judges had her publicly condemned and executed. Herod soon after her death grew melancholy and dejected, retiring from the public administration of affairs into a solitary forest, and there abandoning himself to all the black considerations which naturally arise from a passion made up of love, remorse, pity, and despair. He used to rave for his Mariamne, and to call upon her in his distracted fits; and in all probability would soon have followed her, had not his thoughts been seasonably called off from so sad an object by public storms, which at that time very nearly threatened him.¹ L.

N^o. 172. *Monday, Sept. 17, 1711*
[STEELE.]

Non solum scientia, quæ est remota a justitia, calliditas potius quam sapientia est appellanda; verum etiam animus paratus ad periculum, si sua cupiditate, non utilitate communi impellitur, audaciæ potius nomen habeat, quam fortitudinis.—PLATO apud TULL.

THERE can be no greater injury to human society, than that good talents among men should be held honourable to those who are endowed with them, without any regard how they are applied. The gifts of nature and accomplishments of art are valuable but as they are exerted in the interests of virtue, or governed by

¹ In No. 547 there is a certificate by William Crazy of the good effect produced upon him by the remarks on jealousy in Nos. 170, 171.

the rules of honour. We ought to abstract our minds from the observation of any excellence in those we converse with, until we have taken some notice, or received some good information of the disposition of their minds; otherwise the beauty of their persons, or the charms of their wit, may make us fond of those whom our reason and judgment will tell us we ought to abhor.

When we suffer ourselves to be thus carried away by mere beauty or mere wit, Omnamante¹ with all her vice will bear away as much of our goodwill as the most innocent virgin or discreet matron; and there cannot be a more abject slavery in this world, than to dote upon what we think we ought to condemn. Yet this must be our condition in all the parts of life, if we suffer ourselves to approve anything but what tends to the promotion of what is good and honourable. If we would take true pains with ourselves to consider all things by the light of reason and justice, though a man were in the height of youth and amorous inclinations, he would look upon a coquette with the same contempt or indifference as he would upon a coxcomb: the wanton carriage in a woman would disappoint her of the admiration which she aims at; and the vain dress or discourse of a man would destroy the comeliness of his shape, or goodness of his understanding. I say the goodness of his understanding, for it is no less common to see men of sense commence coxcombs, than beautiful women become immodest. When this happens in either, the favour we are naturally inclined to give to the good qualities they have from nature, should abate in proportion. But however just it is to measure the value of men by

¹ See No. 144.

the application of their talents, and not by the eminence of those qualities abstracted from their use; I say, however just such a way of judging is, in all ages as well as this, the contrary has prevailed upon the generality of mankind. How many lewd devices have been preserved from one age to another, which had perished as soon as they were made, if painters and sculptors had been esteemed as much for the purpose as the execution of their designs? Modest and well-governed imaginations have by this means lost the representations of ten thousand charming portraitures, filled with images of innate truth, generous zeal, courageous faith, and tender humanity; instead of which satyrs, furies, and monsters are recommended by those arts to a shameful eternity.

The unjust application of laudable talents is tolerated in the general opinion of men, not only in such cases as are here mentioned, but also in matters which concern ordinary life. If a lawyer were to be esteemed only as he uses his parts in contending for justice, and were immediately despicable when he appeared in a cause which he could not but know was an unjust one, how honourable would his character be? And how honourable is it in such among us, who follow the profession no otherwise than as labouring to protect the injured, to subdue the oppressor, to imprison the careless debtor, and do right to the painful artificer? But many of this excellent character are overlooked by the greater number, who affect covering a weak place in a client's title, diverting the course of an inquiry, or finding a skilful refuge to palliate a falsehood: yet it is still called eloquence in the latter, though thus unjustly employed; but resolution in an assassin is according to reason quite as laudable as know-

ledge and wisdom exercised in the defence of an ill cause.

Were the intention steadfastly considered, as the measure of approbation, all falsehood would soon be out of countenance; and an address in imposing upon mankind would be as contemptible in one state of life as another. A couple of courtiers making professions of esteem would make the same figure after breach of promise, as two knights of the post convicted of perjury. But conversation has fallen so low in point of morality, that as they say in a bargain, 'Let the buyer look to it,' so in friendship he is the man in danger who is most apt to believe: he is the more likely to suffer in the commerce who begins with the obligation of being the more ready to enter into it.

But those men only are truly great who place their ambition rather in acquiring to themselves the conscience of worthy enterprises than in the prospect of glory which attends them. These exalted spirits would rather be secretly the authors of events which are serviceable to mankind, than without being such, to have the public fame of it. Where therefore an eminent merit is robbed by artifice or detraction, it does but increase by such endeavours of its enemies: the important pains which are taken to sully it, or diffuse it among a crowd to the injury of a single person, will naturally produce the contrary effect; the fire will blaze out, and burn up all that attempt to smother what they cannot extinguish.

There is but one thing necessary to keep the possession of true glory, which is to hear the opposers of it with patience, and preserve the virtue by which it was acquired. When a man is thoroughly persuaded that he ought neither to admire, wish for,

or pursue anything but what is exactly his duty, it is not in the power of seasons, persons, or accidents to diminish his value: (he only is a great man who can neglect the applause of the multitude, and enjoy himself independent of its favour.) This is indeed an arduous task; but it should comfort a glorious spirit that it is the highest step to which human nature can arrive. (Triumph, applause, acclamation, are dear to the mind of man; but it is still a most exquisite delight to say to yourself, you have done well, than to hear the whole human race pronounce you glorious, except you yourself can join with them in your own reflections.) A mind thus equal and uniform may be deserted by little fashionable admirers and followers, but will ever be had in reverence by souls like itself. The branches of the oak endure all the seasons of the year, though its leaves fall off in autumn; and these too will be restored with the returning spring.

N^o. 173. *Tuesday, Sept. 18, 1711*
[ADDISON.]

—*Remove fera monstra, tuæque
Saxificos vultus, quæcunque ea, tolle Medusæ.*
—OVID, *Met.* v. 216.

IN a late paper¹ I mentioned the project of an ingenious author for the erecting of several handicraft prizes to be contended for by our British artisans, and the influence they might have towards the improvement of our several manufactures. I have since that been very much surprised by the following advertisement which I find in the

¹ No. 161.

Post-Boy of the 11th instant, and again repeated in the *Post-Boy* of the 15th :—

‘ON the 9th of October next will be run for upon Coleshill Heath in Warwickshire, a Plate of six guineas value, three heats, by any horse, mare, or gelding that hath not won above the value of £5, the winning horse to be sold for £10, to carry 10 stone weight if 14 hands high; if above or under, to carry or be allowed weight for inches, and to be entered Friday the 5th at the Swan in Coleshill, before six in the evening. Also a plate of less value to be run for by Asses. The same day a Gold Ring to be Grinned for by Men.’

The first of these diversions that is to be exhibited by the £10 racehorses, may probably have its use; but the two last, in which the asses and men are concerned, seem to me altogether extraordinary and unaccountable. Why they should keep running asses at Coleshill, or how making mouths turns to account in Warwickshire, more than in any other part of England, I cannot comprehend. I have looked over all the Olympic Games, and do not find anything in them like an ass race, or a match at grinning. However it be, I am informed that several asses are now kept in body-clothes, and sweated every morning upon the heath, and that all the country fellows within ten miles of the Swan, grin an hour or two in their glasses every morning, in order to qualify themselves for the 9th of October. The prize which is proposed to be grinned for, has raised such an ambition among the common people of outgrinning one another, that many very discerning persons are afraid it should spoil most of the

faces in the county; and that a Warwickshire man will be known by his grin, as Roman Catholics imagine a Kentish man is by his tail.¹ The gold ring which is made the prize of deformity, is just the reverse of the golden apple that was formerly made the prize of beauty, and should carry for its posy the old motto inverted—

Detur tetriciori.²

Or to accommodate it to the capacity of the combatants—

The frightfullest grinner,
Be the winner.

In the meanwhile I would advise a Dutch painter to be present at this great controversy of faces, in order to make a collection of the most remarkable grins that shall be there exhibited.

I must not here omit an account which I lately received of one of these grinning matches from a gentleman who, upon reading the above-mentioned advertisement, entertained a coffee-house with the following narrative:—

¹ Lambarde ('Perambulation of Kent,' 1576) writes: 'Polydore Virgil (handling that hot contention between King Henry the Second and Thomas Becket) saith, that Becket (being at the length reputed for the king's enemy) began to be so commonly neglected, contemned, and hated, that when as it happened him upon a time to come to Stroode, the inhabitants thereabouts (being desiring to despite that good father) sticked not to cut the tail from the horse on which he rode, binding themselves with a perpetual reproach; for afterward (by the will of God) it so happened that every one which came of that kindred of men which had played that naughty prank, were born with tails, even as brute beasts be.' According to other versions, it was Sir Robert de Broc who cut off the horse's tail, for which he and others were excommunicated by the archbishop.

² 'Detur pulchriori' was the inscription on the golden apple which Paris awarded to Venus.

‘Upon the taking of *Namur*,¹ amidst other public rejoicings made on that occasion, there was a gold ring given by a Whig Justice of Peace to be grinned for. The first competitor that entered the lists was a black swarthy Frenchman, who accidentally passed that way, and being a man naturally of a withered look, and hard features, promised himself good success. He was placed upon a table in the great point of view, and looking upon the company like Milton’s Death,

Grinned horribly² a ghastly smile.

His muscles were so drawn together on each side of his face that he showed twenty teeth at a grin, and put the country in some pain lest a foreigner should carry away the honour of the day; but upon a further trial they found he was master only of the merry grin.

‘The next that mounted the table was a malcontent in those days, and a great master in the whole art of grinning, but particularly excelled in the angry grin. He did this part so well that he is said to have made half-a-dozen women miscarry; but the Justice being apprised by one who stood near him that the fellow who grinned in his face was a Jacobite, and being unwilling that a disaffected person should win the gold ring, and be looked upon as the best grinner in the country, he ordered the oaths to be tendered him upon his quitting the table, which the grinner refusing, he was set aside as an unqualified person. There were several other grotesque figures that presented themselves, which it would be too tedious to describe. I must not,

¹ On Sept. 1, 1695.

² ‘Horridly’ (folio). Milton’s word is ‘horrible’ (‘Par. Lost,’ ii. 864).

however, omit a ploughman who lived in the further part of the country, and being very lucky in a pair of long lantern-jaws, wrung his face into such an hideous grimace that every feature of it appeared under a different distortion. The whole company stood astonished at such a complicated grin, and were ready to assign the prize to him, had it not been proved by one of his antagonists that he had practised with verjuice for some days before, and had a crab found upon him at the very time of grinning, upon which the best judges of grinning declared it as their opinion that he was not to be looked upon as a fair grinner, and therefore ordered him to be set aside as a cheat.

‘The prize, it seems, fell at length upon a cobbler, Giles Gorgon by name, who produced several new grins of his own invention, having been used to cut faces for many years together over his last. At the very first grin he cast every human feature out of his countenance; at the second he became the face of a spout; at the third a baboon; at the fourth the head of a bass viol; and at the fifth a pair of nut-crackers. The whole assembly wondered at his accomplishments, and bestowed the ring on him unanimously; but, what he esteemed more than all the rest, a country wench whom he had wooed in vain for above five years before, was so charmed with his grins and the applause which he received on all sides, that she married him the week following, and to this day wears the prize upon her finger, the cobbler having made use of it as his wedding ring.’

This paper might perhaps seem very impertinent if it grew serious in the conclusion. I would nevertheless leave it to the consideration of those who are

the patrons of this monstrous trial of skill, whether or no they are not guilty, in some measure, of an affront to their species, in treating after this manner the 'human face divine,' and turning that part of us which has so great an image impressed upon it, into the image of a monkey; whether the raising such silly competitions among the ignorant, proposing prizes for such useless accomplishments, filling the common people's heads with such senseless ambitions, and inspiring them with such absurd ideas of superiority and pre-eminence, has not in it something immoral as well as ridiculous.¹

L.

N^o. 174. *Wednesday, Sept. 19, 1711*
[STEELE.]

Hæc memini et victum frustra contendere Thyrsin.

—VIRG., *Eclog.* vii. 69.

THERE is scarce anything more common than animosities between parties that cannot subsist but by their agreement: this was well represented in the sedition of the members of the human body in the old Roman fable.² It is often the case of lesser confederate states against a superior power, which are hardly held together though their unanimity is necessary for their common safety: and this

¹ In vol. ii. (pp. 72, 73) of the 'Original Letters sent to the *Tatler* and *Spectator* and not inserted,' published by Charles Lillie in 1725, is a letter from Coleshill, informing the *Spectator* that in deference to his opinion, and chiefly through the mediation of some neighbouring ladies, the grinning match had been abandoned, and requesting his advice as to the disposal of the grinning prize.

² Livy, Book ii. sec. 32. Shakespeare made excellent use of the fable of the Belly and the Members in the first scene of 'Coriolanus.'

is always the case of the landed and trading interest of Great Britain; the trader is fed by the product of the land, and the landed man cannot be clothed but by the skill of the trader; and yet those interests are ever jarring.

We had last winter an instance of this at our club, in Sir Roger de Coverley and Sir Andrew Freeport, between whom there is generally a constant, though friendly, opposition of opinions. It happened that one of the company, in an historical discourse, was observing that Carthaginian faith¹ was a proverbial phrase to intimate breach of leagues. Sir Roger said it could hardly be otherwise: that the Carthaginians were the greatest traders in the world; and as gain is the chief end of such a people, they never pursue any other: the means to it are never regarded; they will, if it comes easily, get money honestly; but if not, they will not scruple to attain it by fraud or cosenage: and indeed what is the whole business of the trader's account, but to overreach him who trusts to his memory. But were that not so, what can there great and noble be expected from him whose attention is for ever fixed upon balancing his books, and watching over his expenses? And at best, let frugality and parsimony be the virtues of the merchant, how much is his punctual dealing below a gentleman's charity to the poor, or hospitality among his neighbours?

Captain Sentry observed Sir Andrew very diligent in hearing Sir Roger, and had a mind to turn the discourse, by taking notice in general from the highest to the lowest parts of human society, there was a secret, though unjust, way among men

¹ *Punica fides.*

of indulging the seeds of ill-nature and envy, by comparing their own state of life to that of another, and grudging the approach of their neighbour to their own happiness; and on the other side, he who is the less at his ease repines at the other who, he thinks, has unjustly the advantage over him. Thus the civil and military list look upon each other with much ill-nature; the soldier repines at the courtier's power, and the courtier rallies the soldier's honour; or to come to lower instances, the private men in the horse and foot of an army, the carmen and coachmen in the city streets, mutually look upon each other with ill-will, when they are in competition for quarters or the way in their respective motions.

'It is very well, good captain,' interrupted Sir Andrew; 'you may attempt to turn the discourse, if you think fit, but I must however have a word or two with Sir Roger, who, I see, thinks he has paid me off, and been very severe upon the merchant.¹ I shall not,' continued he, 'at this time remind Sir Roger of the great and noble monuments of charity and public spirit which have been erected by merchants since the Reformation, but at present content myself with what he allows us, parsimony and frugality. If it were consistent with the quality of so ancient a baronet as Sir Roger to keep an account or measure things by the most infallible way, that of numbers, he would prefer our parsimony to his hospitality. If to drink so many hogsheads is to be hospitable, we do not contend for the fame of that virtue; but it would be worth while to consider, whether so many artificers at work ten days together by my appointment, or so many peasants made merry

¹ There is another defence of the merchant class in Steele's 'Conscious Lovers,' Act iv. sc. 2.

on Sir Roger's charge, are the men more obliged : I believe the families of the artificers will thank me more than the households of the peasants shall Sir Roger. Sir Roger gives to his men, but I place mine above the necessity or obligation of my bounty. I am in very little pain for the Roman proverb upon the Carthaginian traders; the Romans were their professed enemies : I am only sorry no Carthaginian histories have come to our hands; we might have been taught perhaps by them some proverbs against the Roman generosity in fighting for and bestowing other people's goods. But since Sir Roger has taken occasion from an old proverb to be out of humour with merchants, it should be no offence to offer one not quite so old in their defence. When a man happens to break in Holland, they say of him that he has not kept true accounts. This phrase, perhaps, among us would appear a soft or humorous way of speaking, but with that exact nation it bears the highest reproach; for a man to be mistaken in the calculation of his expense, in his ability to answer future demands or to be impertinently sanguine in putting his credit to too great adventure, are all instances of as much infamy, as with gayer nations to be failing in courage or common honesty.

'Numbers are so much the measure of everything that is valuable, that it is not possible to demonstrate the success of any action, or the prudence of any undertaking, without them. I say this in answer to what Sir Roger is pleased to say, that little that is truly noble can be expected from one who is ever poring on his cash-book or balancing his accounts. When I have my returns from abroad, I can tell to a shilling by the help of numbers the profit or loss by my adventure; but

I ought also to be able to show that I had reason for making it, either from my own experience or that of other people, or from a reasonable presumption that my returns will be sufficient to answer my expense and hazard; and this is never to be done without the skill of numbers. For instance, if I am to trade to Turkey, I ought beforehand to know the demand of our manufactures there as well as of their silks in England, and the customary prices that are given for both in each country. I ought to have a clear knowledge of these matters beforehand, that I may presume upon sufficient returns to answer the charge of the cargo I have fitted out, the freight and assurance out and home, the customs to the Queen, and the interest of my own money, and besides all these expenses a reasonable profit to myself. Now what is there of scandal in this skill? What has the merchant done that he should be so little in the good graces of Sir Roger? he throws down no man's enclosures, and tramples upon no man's corn; he takes nothing from the industrious labourer; he pays the poor man for his work; he communicates his profit with mankind; by the preparation of his cargo and the manufacture of his returns, he furnishes employment and subsistence to greater numbers than the richest nobleman; and even the nobleman is obliged to him for finding out foreign markets for the produce of his estate, and for making a great addition to his rents; and yet 'tis certain that none of all these things could be done by him without the exercise of his skill in numbers.

'This is the economy of the merchant, and the conduct of the gentleman must be the same, unless by scorning to be the steward, he resolves the

steward shall be the gentleman. The gentleman no more than the merchant is able without the help of numbers to account for the success of any action, or the prudence of any adventure. If, for instance, the chase is his whole adventure, his only returns must be the stag's horns in the great hall, and the fox's nose upon the stable door. Without doubt Sir Roger knows the full value of these returns; and if beforehand he had computed the charges of the chase, a gentleman of his discretion would certainly have hanged up all his dogs, he would never have brought back so many fine horses to the kennel, he would never have gone so often like a blast over fields of corn. If such too had been the conduct of all his ancestors, he might truly have boasted at this day that the antiquity of his family had never been sullied by a trade; a merchant had never been permitted with his whole estate to purchase a room for his picture in the gallery of the Coverleys, or to claim his descent from the maid-of-honour. But 'tis very happy for Sir Roger that the merchant paid so dear for his ambition. 'Tis the misfortune of many other gentlemen to turn out of the seats of their ancestors, to make way for such new masters as have been more exact in their accounts than themselves; and certainly he deserves the estate a great deal better who has got it by his industry, than he who has lost it by his negligence.'

T.

N^o. 175. *Thursday, Sept. 20, 1711*
[BUDGELL.]

Proximus à tectis ignis defenditur ægre.

Ov., Rem. Am. v. 625.

I SHALL this day entertain my readers with two or three letters I have received from my correspondents. The first discovers to me a species of females which have hitherto escaped my notice, and is as follows :—

‘Mr. SPECTATOR,

I AM a young gentleman of a competent fortune, and a sufficient taste of learning, to spend five or six hours every day very agreeably among my books. That I might have nothing to divert me from my studies, and to avoid the noises of coaches and chairmen, I have taken lodgings in a very narrow street, not far from Whitehall; but it is my misfortune to be so posted, that my lodgings are directly opposite to those of a Jezebel. You are to know, sir, that a Jezebel (so-called by the neighbourhood from displaying her pernicious charms at her window) appears constantly dressed at her sash, and has a thousand little tricks and fooleries to attract the eyes of all the idle young fellows in the neighbourhood. I have seen more than six persons at once from their several windows observing the Jezebel I am now complaining of. I at first looked on her myself with the highest contempt, could divert myself with her airs for half-an-hour, and afterwards take up my Plutarch with great tranquillity of mind; but was a little vexed to find that

in less than a month she had considerably stolen upon my time, so that I resolved to look at her no more. But the Jezebel, who, as I suppose, might think it a diminution to her honour to have the number of her gazers lessened, resolved not to part with me so, and began to play so many new tricks at her window, that it was impossible for me to forbear observing her. I verily believe she put herself to the expense of a new wax baby on purpose to plague me; she used to dandle and play with this figure as impertinently as if it had been a real child. Sometimes she would let fall a glove or a pin-cushion in the street, and shut or open her casement three or four times in a minute. When I had almost weaned myself from this, she came in her shift-sleeves, and dressed at the window. I had no way left but to let down my curtains, which I submitted to, though it considerably darkened my room, and was pleased to think that I had at last got the better of her; but was surprised the next morning to hear her talking out of her window quite cross the street, with another woman that lodges over me. I am since informed, that she made her a visit, and got acquainted with her, within three hours after the fall of my window-curtains.

‘Sir, I am plagued every moment in the day one way or other in my own chambers; and the Jezebel has the satisfaction to know that, though I am not looking at her, I am listening to her impertinent dialogues that pass over my head. I would immediately change my lodgings, but that I think it might look like a plain confession that I am conquered; and besides this, I am told that most quarters of the town are infested with these crea-

tures. If they are so, I am sure 'tis such an abuse as a lover of learning and silence ought to take notice of.

I am, SIR, yours, &c.'

I am afraid, by some lines in this letter, that my young student is touched with a distemper which he hardly seems to dream of, and is too far gone in it to receive advice. However, I shall animadvert in due time on the abuse which he mentions, having myself observed a nest of Jezebels near the Temple, who make it their diversion to draw up the eyes of young Templars, that at the same time they may see them stumble in an unlucky gutter which runs under the window.

'MR. SPECTATOR,

'I HAVE lately read the conclusion of your forty-seventh speculation upon butts with great pleasure, and have ever since been thoroughly persuaded that one of those gentlemen is extremely necessary to enliven conversation. I had an entertainment last week upon the water for a lady to whom I make my addresses, with several of our friends of both sexes. To divert the company in general, and to show my mistress in particular my genius for raillery, I took one of the most celebrated butts in town along with me. It is with the utmost shame and confusion that I must acquaint you with the sequel of my adventure. As soon as we were got into the boat I played a sentence or two at my butt which I thought very smart, when my ill genius, who I verily believe inspired him purely for my destruction, suggested

to him such a reply as got all the laughter on his side. I was dashed at so unexpected a turn, which the butt perceiving, resolved not to let me recover myself, and pursuing his victory, rallied and tossed me in a most unmerciful and barbarous manner till we came to Chelsea. I had some small success while we were eating cheese-cakes; but coming home he renewed his attacks with his former good fortune, and equal diversion to the whole company. In short, sir, I must ingenuously own that I was never so handled in all my life; and to complete my misfortune, I am since told that the butt, flushed with his late victory, has made a visit or two to the dear object of my wishes, so that I am at once in danger of losing all my pretensions to wit, and my mistress into the bargain. This, sir, is a true account of my present troubles, which you are the more obliged to assist me in, as you were yourself in a great measure the cause of them, by recommending to us an instrument, and not instructing us at the same time how to play upon it.

‘I have been thinking whether it might not be highly convenient that all butts should wear an inscription affixed to some part of their bodies, showing on which side they are to be come at, and that if any of them are persons of unequal tempers, there should be some method taken to inform the world at what time it is safe to attack them, and when you had best let them alone. But submitting these matters to your more serious consideration,

I am, SIR, yours, &c.’

I have, indeed, seen and heard of several young gentlemen under the same misfortune with my present correspondent. The best rule I can lay

down for them to avoid the like calamities for the future is, thoroughly to consider not only whether their companions are weak, but whether themselves are wits.

The following letter comes to me from Exeter, and being credibly informed that what it contains is matter of fact, I shall give it my reader as it was sent me :—

‘MR. SPECTATOR,

EXETER, *Sept.* 7.

‘**YOU** were pleased in a late speculation¹ to take notice of the inconvenience we lie under in the country, in not being able to keep pace with the fashion; but there is another misfortune which we are subject to, and is no less grievous than the former, which has hitherto escaped your observation. I mean, the having things palmed upon us for London fashions, which were never once heard of there.

‘A lady of this place had some time since a box of the newest ribbons sent down by the coach: whether it was her own malicious invention, or the wantonness of a London milliner, I am not able to inform you; but, among the rest, there was one cherry-coloured ribbon, consisting of about half-a-dozen yards, made up in the figure of a small head-dress. The foresaid lady had the assurance to affirm, amidst a circle of female inquisitors who were present at the opening of the box, that this was the newest fashion worn at court. Accordingly the next Sunday we had several females, who came to church with their heads dressed wholly in ribbons, and looked like so many victims ready to be sacri-

¹ No. 119.

ficed. This is still a reigning mode among us. At the same time we have a set of gentlemen who take the liberty to appear in all public places without any buttons to their coats, which they supply with several little silver hasps; though our freshest advices from London make no mention of any such fashion; and we are something shy of affording matter to the button-makers for a second petition.¹

‘What I would humbly propose to the public is, that there may be a society erected in London, to consist of the most skilful persons of both sexes, for the inspection of modes and fashions; and that hereafter no person or persons shall presume to appear singularly habited in any part of the country, without a testimonial from the foresaid society that their dress is answerable to the mode at London. By this means, sir, we shall know a little whereabouts we are.

‘If you could bring this matter to bear, you would very much oblige great numbers of your country friends, and among the rest,

Your very humble Servant,

X.

JACK MODISH.’

¹ In 1709 the button-makers presented a petition to Parliament, which produced the Act of the 8th year of Anne (1709), framed because ‘the maintenance and subsistence of many thousands of men, women, and children depends upon the making of silk, mohair, gimp, and thread buttons, and button-holes with the needle,’ and these have been ruined by ‘a late unforeseen practice of making and binding button-holes with cloth, serge,’ &c.

N^o. 176. *Friday, Sept. 21, 1711*
[STEELE.]

Parvula, pumilio, χαρίτων μία, tota merum sal.

—LUCR., iv. 1155.

THERE are in the following letter matters which I, a bachelor, cannot be supposed to be acquainted with; therefore shall not pretend to explain upon it till further consideration, but leave the author of the epistle to express his condition his own way.

‘MR. SPECTATOR,

‘I DO not deny but you appear in many of your papers to understand human life pretty well; but there are very many things which you cannot possibly have a true notion of, in a single life; these are such as respect the married state; otherwise I cannot account for your having overlooked a very good sort of people, which are commonly called in scorn the “henpecked.” You are to understand that I am one of those innocent mortals who suffer derision under that word, for being governed by the best of wives. It would be worth your consideration to enter into the nature of affection itself, and tell us, according to your philosophy, why it is that our dears shall do what they will with us, shall be froward, ill-natured, assuming, sometimes whine, at others rail, then swoon away, then come to life, have the use of speech to the greatest fluency imaginable, and then sink away again, and all because they fear we do not love them enough; that is, the poor things love us so

heartily, that they cannot think it possible we should be able to love them in so great a degree, which makes them take on so. I say, sir, a true good-natured man, whom rakes and libertines call henpecked, shall fall into all these different moods with his dear life, and at the same time see they are wholly put on; and yet not be hard-hearted enough to tell the dear good creature that she is an hypocrite. This sort of good man is very frequent in the populous and wealthy city of London, and is the true henpecked man; the kind creature cannot break through his kindnesses so far as to come to an explanation with the tender soul, and therefore goes on to comfort her when nothing ails her, to appease her when she is not angry, and to give her his cash when he knows she does not want it, rather than be uneasy for a whole month, which is computed by hard-hearted men the space of time which a froward woman takes to come to herself if you have courage to stand out.

‘There are indeed several other species of the henpecked, and in my opinion they are certainly the best subjects the Queen has; and for that reason I take it to be your duty to keep us above contempt.

‘I do not know whether I make myself understood in the representation of an henpecked life, but I shall take leave to give you an account of myself and my own spouse. You are to know that I am reckoned no fool, have on several occasions been tried whether I will take ill usage, and yet the event has been to my advantage; and yet there is not such a slave in Turkey as I am to my dear. She has a good share of wit, and is what you call a very pretty agreeable woman. I perfectly dote on her, and my affection to her gives me all the anxieties

imaginable but that of jealousy. My being thus confident of her, I take, as much as I can judge of my heart, to be the reason, that whatever she does, though it be never so much against my inclination, there is still left something in her manner that is amiable. She will sometimes look at me with an assumed grandeur, and pretend to resent that I have not had respect enough for her opinion in such an instance in company. I cannot but smile at the pretty anger she is in, and then she pretends she is used like a child. In a word, our great debate is, which has the superiority in point of understanding? She is eternally forming an argument of debate; to which I very indolently answer, "Thou art mighty pretty." To this she answers, "All the world but you think I have as much sense as yourself." I repeat to her, "Indeed you are pretty." Upon this there is no patience; she will throw down anything about her, stamp, and pull off her head-clothes. "Fie, my dear," say I; "how can a woman of your sense fall into such an intemperate rage?" This is an argument which never fails. "Indeed, my dear," says she, "you make me mad sometimes, so you do, with the silly way you have of treating me like a pretty idiot." Well, what have I got by putting her into good humour? Nothing, but that I must convince her of my good opinion by my practice: and then I am to give her possession of my little ready-money, and for a day and half following dislike all she dislikes, and extol everything she approves. I am so exquisitely fond of this darling, that I seldom see any of my friends, am uneasy in all companies till I see her again; and when I come home she is in the dumps, because she says she's sure I came so soon only because I think

her handsome. I dare not upon this occasion laugh ; but though I am one of the warmest churchmen in the kingdom I am forced to rail at the times, because she is a violent Whig. Upon this we talk politics so long, that she is convinced I kiss her for her wisdom. It is a common practice with me to ask her some question concerning the constitution, which she answers me in general out of Harrington's '*Oceana*.'¹ Then I commend her strange memory, and her arm is immediately locked in mine. While I keep her in this temper she plays before me, sometimes dancing in the midst of the room, sometimes striking an air at her spinet, varying her posture and her charms in such a manner that I am in continual pleasure : she will play the fool if I allow her to be wise, but if she suspects I like her for her trifling she immediately grows grave.

'These are the toils in which I am taken, and I carry off my servitude as well as most men ; but my application to you is in behalf of the henpecked in general, and I desire a dissertation from you in defence of us. You have, as I am informed, very good authorities in our favour, and hope you will not omit the mention of the renowned Socrates, and his philosophic resignation to his wife Xantippe. This would be a very good office to the world in general, for the henpecked are powerful in their quality and numbers, not only in cities but in courts ; in the latter they are ever the most obsequious, in the former the most wealthy of all men. When you have considered wedlock thoroughly, you ought to enter into the suburbs of matrimony,

¹ James Harrington's '*Oceana*,' an ideal of an English Commonwealth, was published in 1656. The work was re-issued, edited by John Toland, in 1700.

and give us an account of the thralldom of kind keepers and irresolute lovers; the keepers who cannot quit their fair ones though they see their approaching ruin; the lovers who dare not marry, though they know they shall never be happy without the mistresses whom they cannot purchase on other terms.

‘What will be a great embellishment to your discourse, will be, that you may find instances of the haughty, the proud, the frolic, the stubborn, who are each of them in secret downright slaves to their wives or mistresses. I must beg of you in the last place to dwell upon this, that the wise and valiant in all ages have been henpecked; and that the sturdy tempers who are not slaves to affection, owe that exemption to their being enthralled by ambition, avarice, or some meaner passion. I have ten thousand thousand things more to say, but my wife sees me writing, and will, according to custom, be consulted, if I do not seal this immediately.

Yours,

T.

NATHANIEL HENROOST.’

N^o. 177. *Saturday, Sept. 22, 1711*
[ADDISON.]

—*Quis enim bonus, aut face dignus
Arcanâ, qualem Cereris vult esse sacerdos,
Ulla aliena sibi credat mala?*

—JUV., Sat. xv. 140.

IN one of my last week’s papers¹ I treated of good-nature as it is the effect of constitution; I shall now speak of it as it is a moral virtue. The first may make a man easy in himself, and

¹ No. 169.

agreeable to others, but implies no merit in him that is possessed of it. A man is no more to be praised upon this account, than because he has a regular pulse or a good digestion. This good-nature however in the constitution, which Mr. Dryden somewhere calls a milkiness of blood,¹ is an admirable ground-work for the other. In order therefore to try our good-nature, whether it arises from the body or the mind, whether it be founded in the animal or rational part of our nature, in a word, whether it be such as is entitled to any other reward besides that secret satisfaction and contentment of mind which is essential to it, and the kind reception it procures us in the world, we must examine it by the following rules:—

First, whether it acts with steadiness and uniformity in sickness and in health, in prosperity and in adversity; if otherwise, it is to be looked upon as nothing else but an irradiation of the mind from some new supply of spirits, or a more kindly circulation of the blood. Sir Francis Bacon mentions a cunning solicitor, who would never ask a favour of a great man before dinner; but took care to prefer his petition at a time when the party petitioned had his mind free from care, and his appetites in good humour. Such a transient temporary good-nature as this, is not that philanthropy, that love of mankind, which deserves the title of a moral virtue.

The next way of a man's bringing his good-nature to the test is, to consider whether it operates according to the rules of reason and duty; for if,

¹ 'Would I could share thy balmy, even temper,
And milkiness of blood.'

—*Cleomenes*, Act i. sc. 1.

notwithstanding its general benevolence to mankind, it makes no distinction between its objects, if it exerts itself promiscuously towards the deserving and the undeserving, if it relieves alike the idle and the indigent, if it gives itself up to the first petitioner, and lights upon any one rather by accident than choice, it may pass for an amiable instinct, but must not assume the name of a moral virtue.

The third trial of good-nature will be the examining ourselves, whether or no we are able to exert it to our own disadvantage, and employ it on proper objects, notwithstanding any little pain, want, or inconvenience which may arise to ourselves from it: in a word, whether we are willing to risk any part of our fortune, our reputation, our health or ease, for the benefit of mankind. Among all these expressions of good-nature, I shall single out that which goes under the general name of charity, as it consists in relieving the indigent; that being a trial of this kind which offers itself to us almost at all times and in every place.

I should propose it as a rule to every one, who is provided with any competency of fortune more than sufficient for the necessities of life, to lay aside a certain proportion of his income for the use of the poor. This I would look upon as an offering to Him who has a right to the whole, for the use of those whom, in the passage hereafter mentioned, He has described as His own representatives upon earth. At the same time we should manage our charity with such prudence and caution, that we may not hurt our own friends or relations, whilst we are doing good to those who are strangers to us.

This may possibly be explained better by an example than by a rule.

Eugenius is a man of an universal good-nature, and generous beyond the extent of his fortune, but withal so prudent in the economy of his affairs, that what goes out in charity is made up by good management. Eugenius has what the world calls two hundred pounds a year; but never values himself above nine-score, as not thinking he has a right to the tenth part, which he always appropriates to charitable uses. To this sum he frequently makes other voluntary additions, insomuch that in a good year, for such he accounts those in which he has been able to make greater bounties than ordinary, he has given above twice that sum to the sickly and indigent. Eugenius prescribes to himself many particular days of fasting and abstinence, in order to increase his private bank of charity, and sets aside what would be the current expenses of those times for the use of the poor. He often goes a-foot where his business calls him, and at the end of his walk has given a shilling, which in his ordinary methods of expense would have gone for coach-hire, to the first necessitous person that has fallen in his way. I have known him, when he has been going to a play or an opera, divert the money which was designed for that purpose upon an object of charity whom he has met with in the street, and afterwards pass his evening in a coffee-house, or at a friend's fireside, with much greater satisfaction to himself than he could have received from the most exquisite entertainments of the theatre. By these means he is generous without impoverishing himself, and enjoys his estate by making it the property of others.

There are few men so cramped in their private affairs, who may not be charitable after this manner, without any disadvantage to themselves, or prejudice to their families. It is but sometimes sacrificing a diversion or convenience to the poor, and turning the usual course of our expenses into a better channel. This is, I think, not only the most prudent and convenient, but the most meritorious piece of charity which we can put in practice. By this method we in some measure share the necessities of the poor at the same time that we relieve them, and make ourselves not only their patrons,¹ but their fellow-sufferers.

Sir Thomas Browne in the last part of his *Religio Medici*, in which he describes his charity in several heroic instances, and with a noble heat of sentiments, mentions that verse in the Proverbs of Solomon, 'He that hath pity upon the poor lendeth unto the Lord.'² 'There is more rhetoric in that one sentence,' says he, 'than in a library of sermons; and indeed if those sentences were understood by the reader, with the same emphasis as they are delivered by the author, we needed not those volumes of instructions, but might be honest by an epitome.'³

This passage in Scripture is indeed wonderfully persuasive, but I think the same thought is carried much further in the New Testament, where our Saviour tells us in a most pathetic manner that He shall hereafter regard the clothing of the naked, the feeding of the hungry, and the visiting of the imprisoned, as offices done to Himself, and reward them accordingly.⁴ Pursuant to those passages in

¹ 'The patrons of the indigent' (folio). ² Prov. xix. 17.

³ 'Religio Medici,' Part ii. sec. 13.

⁴ Matt. xxi. 31, seq.

Holy Scripture, I have somewhere met with the epitaph of a charitable man which has very much pleased me. I cannot recollect the words, but the sense of it is to this purpose: What I spent I lost. What I possessed is left to others. What I gave away remains with me.¹

Since I am thus insensibly engaged in Sacred Writ, I cannot forbear making an extract of several passages, which I have always read with great delight, in the Book of Job. It is the account which that holy man gives of his behaviour in the days of his prosperity, and if considered only as a human composition, is a finer picture of a charitable and good-natured man than is to be met with in any other author.

‘Oh that I were as in months past, as in the days when God preserved me; when His candle shined upon my head, and when by His light I walked through darkness; . . . when the Almighty was yet with me, when my children were about me; when I washed my steps with butter, and the rock poured me out rivers of oil. . . . When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him

¹ The epitaph was in St. George’s Church at Doncaster, and ran thus (*Magna Britannia*, vol. vi.) :—

‘How now, who is here?
I Robin of Doncastere
And Margaret my feare [mate].
That I spent, that I had;
That I gave, that I have;
That I left, that I lost.

A.D. 1579.’

that was ready to perish came upon me : and I caused the widow's heart to sing for joy. . . . I was eyes to the blind, and feet was I to the lame. I was a father to the poor : and the cause which I knew not I searched out. . . . Did not I weep for him that was in trouble ? was not my soul grieved for the poor ? . . . Let me be weighed in an even balance, that God may know mine integrity. . . . If I did despise the cause of my manservant or of my maidservant, when they contended with me ; what then shall I do when God riseth up ? and when He visiteth, what shall I answer Him ? Did not He that made me in the womb make him ? and did not One fashion us in the womb ? If I have withheld the poor from their desire, or have caused the eyes of the widow to fail ; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof ; . . . if I have seen any perish for want of clothing, or any poor without covering ; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep ; if I have lifted up my hand against the fatherless, when I saw my help in the gate : then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. . . . If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him : neither have I suffered my mouth to sin by wishing a curse to his soul. The stranger did not lodge in the street : but I opened my doors to the traveller. . . . If my land cry against me, or that the furrows likewise thereof complain ; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life : let thistles grow instead of wheat, and cockle instead of barley.'¹

L.

¹ Job xxix. 2, &c. ; xxx. 25, &c. ; xxxi. 6, &c.

N^o. 178. *Monday, Sept. 24, 1711*
[STEELE.]

Comis in uxorem.—HOR., 2 Ep. ii. 133.

I CANNOT defer taking notice of this letter:—

‘ Mr. SPECTATOR,

‘ I AM but too good a judge of your paper of the 15th instant,¹ which is a masterpiece; I mean that of Jealousy: but I think it unworthy of you to speak of that torture in the breast of a man, and not to mention also the pangs of it in the heart of a woman. You have very judiciously, and with the greatest penetration imaginable, considered it as woman is the creature of whom the diffidence is raised; but not a word of a man who is so unmerciful as to move jealousy in his wife, and not care whether she is so or not. It is possible you may not believe there are such tyrants in the world; but alas I can tell you of a man who is ever out of humour in his wife’s company, and the pleasantest man in the world everywhere else; the greatest sloven at home when he appears to none but his family, and most exactly well-dressed in all other places. Alas, sir, is it of course, that to deliver oneself wholly into a man’s power without possibility of appeal to any other jurisdiction but to his own reflections, is so little an obligation to a gentleman that he can be offended and fall into a rage, because my heart swells tears into my eyes when I see him in a cloudy mood? I pretend to no

¹ No. 171.

succour, and hope for no relief but from himself; and yet he that has sense and justice in everything else, never reflects, that to come home only to sleep off an intemperance, and spend all the time he is there as if it were a punishment, cannot but give the anguish of a jealous mind. He always leaves his home as if he were going to court, and returns as if he were entering a gaol. I could add to this, that from his company and his usual discourse, he does not scruple being thought an abandoned man as to his morals. Your own imagination will say enough to you concerning the condition of me his wife; and I wish you would be so good as to represent to him, for he is not ill-natured and reads you much, that the moment I hear the door shut after him, I throw myself upon my bed, and drown the child he is so fond of with my tears, and often frighten it with my cries; that I curse my being; that I run to my glass all over-bathed in sorrows, and help the utterance of my inward anguish by beholding the gush of my own calamities as my tears fall from my eyes. This looks like an imagined picture to tell you, but indeed this is one of my pastimes. Hitherto I have only told you the general temper of my mind, but how shall I give you an account of the distraction of it? Could you but conceive how cruel I am one moment in my resentment, and, at the ensuing minute, when I place him in the condition my anger would bring him to, how compassionate; it would give you some notion how miserable I am, and how little I deserve it. When I remonstrate with the greatest gentleness that is possible against unhandsome appearances, and that married persons are under particular rules; when he is in the best humour to receive this, I am answered only, that I expose my own reputation and sense if I appear jealous.

I wish, good sir, you would take this into serious consideration, and admonish husbands and wives what terms they ought to keep towards each other. Your thoughts on this important subject will have the greatest reward, that which descends on such as feel the sorrows of the afflicted. Give me leave to subscribe myself,

Your unfortunate, humble Servant,

CELINDA.'

I had it in my thoughts, before I received the letter of this lady, to consider this dreadful passion in the mind of a woman; and the smart she seems to feel does not abate the inclination I had to recommend to husbands a more regular behaviour, than to give the most exquisite of torments to those who love them, nay, whose torment would be abated if they did not love them.

It is wonderful to observe how little is made of this inexpressible injury, and how easily men get into an habit of being least agreeable where they are most obliged to be so. But this subject deserves a distinct speculation, and I shall observe for a day or two the behaviour of two or three happy pair I am acquainted with before I pretend to make a system of conjugal morality. I design in the first place to go a few miles out of town, and there I know where to meet one who practises all the parts of a fine gentleman in the duty of an husband. When he was a bachelor much business made him particularly negligent in his habit; but now there is no young lover living so exact in the care of his person. One who asked why he was so long washing his mouth and so delicate in the choice and wearing of his linen, was answered, 'Because there is a woman of

merit obliged to receive me kindly, and I think it incumbent upon me to make her inclination go along with her duty.'

If a man would give himself leave to think, he would not be so unreasonable as to expect debauchery and innocence could live in commerce together; or hope that flesh and blood is capable of so strict an allegiance, as that a fine woman must go on to improve herself till she is as good and impassive as an angel, only to preserve a fidelity to a brute and a satyr. The lady who desires me for her sake to end one of my papers with the following letter, I am persuaded thinks such a perseverance very impracticable:—

'HUSBAND,

'STAY more at home. I know where you visited at seven o'clock on Thursday evening. The Colonel whom you charged me to see no more, is in town.

T.

MARTHA HOUSEWIFE.'

N^o. 179. Tuesday, Sept. 25, 1711
[ADDISON.]

*Centuriæ seniorum agitant expertia frugis:
Celsi prætereunt austera poemata rhamnes.
Omne tulit punctum qui miscuit utile dulci,
Lectorem delectando, pariterque monendo.*

—HOR., Ars Poet. 341.

I MAY cast my readers under two general divisions, the mercurial and the saturnine. The first are the gay part of my disciples, who require speculations of wit and humour; the others are

those of a more solemn and sober turn, who find no pleasure but in papers of morality and sound sense. The former call everything that is serious stupid ; the latter look upon everything as impertinent that is ludicrous. Were I always grave one half of my readers would fall off from me ; were I always merry I should lose the other. I make it therefore my endeavour to find out entertainments of both kinds, and by that means perhaps consult the good of both more than I should do did I always write to the particular taste of either. As they neither of them know what I proceed upon, the sprightly reader, who takes up my paper in order to be diverted, very often finds himself engaged unawares in a serious and profitable course of thinking ; as, on the contrary, the thoughtful man, who perhaps may hope to find something solid and full of deep reflection, is very often insensibly betrayed into a fit of mirth. In a word, the reader sits down to my entertainment without knowing his bill of fare, and has therefore at least the pleasure of hoping there may be a dish to his palate.

I must confess, were I left to myself I should rather aim at instructing than diverting ; but if we will be useful to the world, we must take it as we find it. Authors of professed severity discourage the looser part of mankind from having anything to do with their writings. A man must have virtue in him before he will enter upon the reading of a Seneca or an Epictetus. The very title of a moral treatise has something in it austere and shocking to the careless and inconsiderate.

For this reason several unthinking persons fall in my way, who would give no attention to lectures

delivered with a religious seriousness or a philosophic gravity. They are ensnared into sentiments of wisdom and virtue when they do not think of it; and if by that means they arrive only at such a degree of consideration as may dispose them to listen to more studied and elaborate discourses, I shall not think my speculations useless. I might likewise observe, that the gloominess in which sometimes the minds of the best men are involved very often stands in need of such little incitements to mirth and laughter as are apt to disperse melancholy and put our faculties in good humour. To which some will add, that the British climate, more than any other, makes entertainments of this nature in a manner necessary.

If what I have here said does not recommend, it will at least excuse, the variety of my speculations. I would not willingly laugh but in order to instruct, or if I sometimes fail in this point, when my mirth ceases to be instructive, it shall never cease to be innocent. A scrupulous conduct in this particular has, perhaps, more merit in it than the generality of readers imagine; did they know how many thoughts occur in a point of humour, which a discreet author in modesty suppresses; how many strokes of raillery present themselves, which could not fail to please the ordinary taste of mankind, but are stifled in their birth by reason of some remote tendency which they carry in them to corrupt the minds of those who read them; did they know how many glances of ill-nature are industriously avoided for fear of doing injury to the reputation of another, they would be apt to think kindly of those writers who endeavour to make themselves diverting without being immoral.

One may apply to these authors that passage in Waller :—¹

Poets lose half the praise they would have got,
Were it but known what they discreetly blot.

As nothing is more easy than to be a wit with all the above-mentioned liberties, it requires some genius and invention to appear such without them.

What I have here said is not only in regard to the public, but with an eye to my particular correspondent who has sent me the following letter, which I have castrated in some places upon these considerations :—

‘SIR,

‘**H**AVING lately seen your discourse upon a match of grinning,² I cannot forbear giving you an account of a whistling match which, with many others, I was entertained with about three years since at the Bath. The prize was a guinea, to be conferred upon the ablest whistler, that is, on him who could whistle clearest, and go through his tune without laughing, to which at the same time he was provoked by the antic postures of a merry-andrew, who was to stand upon the stage and play his tricks in the eye of the performer. There were three competitors for the ring. The first was a ploughman of a very promising aspect; his features were steady, and his muscles composed in so inflexible a stupidity, that upon his first

¹ Upon Lord Roscommon's ‘Translation of Horace's Art of Poetry.’ Waller's words are, ‘they should have got, Could it be known,’ &c.

² No. 173.

appearance every one gave the guinea for lost. The pickled herring, however, found the way to shake him, for upon his whistling a country jig this unlucky wag danced to it with such a variety of distortions and grimaces, that the countryman could not forbear smiling upon him, and by that means spoiled his whistle and lost the prize.

‘The next that mounted the stage was an under-citizen of the Bath, a person remarkable among the inferior people of that place for his great wisdom and his broad band. He contracted his mouth with much gravity, and, that he might dispose his mind to be more serious than ordinary, begun the tune of ‘The Children in the Wood,’ and went through part of it with good success, when on a sudden the wit at his elbow, who had appeared wonderfully grave and attentive for some time, gave him a touch upon the left shoulder, and stared him in the face with so bewitching a grin, that the whistler relaxed his fibres into a kind of simper, and at length burst out into an open laugh. The third who entered the lists was a footman, who, in defiance of the merry-andrew and all his arts, whistled a Scotch tune and an Italian sonata, with so settled a countenance, that he bore away the prize, to the great admiration of some hundreds of persons who, as well as myself, were present at this trial of skill. Now, sir, I humbly conceive, whatever you have determined of the grinners, the whistlers ought to be encouraged, not only as their art is practised without distortion, but as it improves country music, promotes gravity, and teaches ordinary people to keep their countenances, if they see anything ridiculous in their betters; besides that it seems an entertainment very particu-

‘MR. SPECTATOR,

‘AMIDST the variety of subjects of which you have treated, I could wish it had fallen in your way to expose the vanity of conquests. This thought would naturally lead one to the French king, who has been generally esteemed the greatest conqueror of our age, till her Majesty’s armies had torn from him so many of his countries, and deprived him of the fruit of all his former victories. For my own part, if I were to draw his picture, I should be for taking him no lower than to the Peace of Ryswick,¹ just at the end of his triumphs, and before his reverse of fortune; and even then I should not forbear thinking his ambition had been vain and unprofitable to himself and his people.

‘As for himself, it is certain he can have gained nothing by his conquests, if they have not rendered him master of more subjects, more riches, or greater power. What I shall be able to offer upon these heads, I resolve to submit to your consideration.

‘To begin then with his increase of subjects.

health prevented him from practising. In No. 555 Steele mentions Martyn first in a list of occasional contributors; ‘the first I am going to name,’ he says, ‘can hardly be mentioned in a list wherein he would not deserve the precedence.’ In 1713 Martyn opposed the ratification of the Treaty of Commerce made with France at the Peace of Utrecht, in a paper called ‘The British Merchant; or, Commerce Preserved,’ which was a reply to Defoe’s ‘Mercator; or, Commerce Retrieved.’ The treaty was rejected, and Martyn was appointed Inspector-General of Imports and Exports. He died at Blackheath, March 25, 1721, leaving one son, who became Secretary to the Commissioners of Excise. It has been thought that Henry Martyn suggested a trait or two in the Sir Andrew Freeport of the Spectator’s club; and he has been identified with Cotillus (No. 143).

¹ September 20, 1696.

From the time he came of age, and has been a manager for himself, all the people he had acquired were such only as he had reduced by his wars, and were left in his possession by the Peace; he had conquered not above one third part of Flanders, and consequently no more than one third part of the inhabitants of that province.

‘About 100 years ago the houses in that country were all numbered, and by a just computation the inhabitants of all sorts could not then exceed 750,000 souls. And if any man will consider the desolation by almost perpetual wars, the numerous armies that have lived almost ever since at discretion upon the people, and how much of their commerce has removed for more security to other places, he will have little reason to imagine that their numbers have since increased; and therefore with one third part of that province that prince can have gained no more than one third part of the inhabitants, or 250,000 new subjects, even though it should be supposed they were all contented to live still in their native country, and transfer their allegiance to a new master.

‘The fertility of this province, its convenient situation for trade and commerce, its capacity for furnishing employment and subsistence to great numbers, and the vast armies that have been maintained here, make it credible that the remaining two-thirds of Flanders are equal to all his other conquests; and consequently by all he cannot have gained more than 750,000 new subjects, men, women, and children, especially if a deduction shall be made of such as have retired from the conqueror to live under their old masters.

‘It is time now to set his loss against his profit,

and to show for the new subjects he had acquired how many old ones he had lost in the acquisition: I think that in his wars he has seldom brought less into the field in all places than 200,000 fighting men, besides what have been left in garrisons; and I think the common computation is, that of an army, at the latter end of a campaign, without sieges or battle, scarce four-fifths can be mustered of those that came into the field at the beginning of the year. His wars at several times, till the last peace, have held about twenty years; and if 40,000 yearly lost, or a fifth part of his armies, are to be multiplied by twenty, he cannot have lost less than 800,000 of his old subjects, all able-bodied men, a greater number than the new subjects he had acquired.

‘But this loss is not all: Providence seems to have equally divided the whole mass of mankind into different sexes, that every woman may have her husband, and that both may equally contribute to the continuance of the species. It follows then that for all the men that have been lost as many women must have lived single, and it were but charity to believe they have not done all the service they were capable of doing in their generation. In so long a course of years great part of them must have died, and all the rest must go off at last without leaving any representatives behind. By this account he must have lost not only 800,000 subjects, but double that number, and all the increase that was reasonably to be expected from it.

‘It is said in the last war there was a famine in his kingdom which swept away two millions of his people. This is hardly credible; if the loss was only of one fifth part of that sum it was very great.

But 'tis no wonder there should be famine where so much of the people's substance is taken away for the king's use that they have not sufficient left to provide against accidents, where so many of the men are taken from the plough to serve the king in his wars, and a great part of the tillage is left to the weaker hands of so many women and children. Whatever was the loss, it must undoubtedly be placed to the account of his ambition.

'And so must also the destruction or banishment of 300,000 or 400,000 of his reformed subjects; he could have no other reasons for valuing those lives so very cheap, but only to recommend himself to the bigotry of the Spanish nation.

'How should there be industry in a country where all property is precarious? What subject will sow his land that his prince may reap the whole harvest? Parsimony and frugality must be strangers to such a people; for will any man save to-day what he has reason to fear will be taken from him to-morrow? And where is the encouragement for marrying? Will any man think of raising children without any assurance of clothing for their backs, or so much as food for their bellies? And thus by his fatal ambition he must have lessened the number of his subjects, not only by slaughter and destruction, but, by preventing their very births, he has done as much as was possible towards destroying posterity itself.

'Is this then the great, the invincible Lewis? This the immortal man, the *tout puissant*, or the Almighty, as his flatterers have called him? Is this the man that is so celebrated for his conquests? For every subject he has acquired, has he not lost three that were his inheritance? Are not his troops

fewer, and those neither so well fed, or clothed, or paid as they were formerly, though he has now so much greater cause to exert himself? And what can be the reason of all this, but that his revenue is a great deal less, his subjects are either poorer, or not so many to be plundered by constant taxes for his use?

‘It is well for him he had found out a way to steal a kingdom;¹ if he had gone on conquering as he did before, his ruin had been long since finished. This brings to my mind a saying of King Pyrrhus,² after he had a second time beat the Romans in a pitched battle, and was complimented by his generals; “Yes,” says he, “such another victory and I am quite undone.” And since I have mentioned Pyrrhus, I will end with a very good though known story of this ambitious madman: When he had shown the utmost fondness for his expedition against the Romans, Cyneas, his chief minister, asked him what he proposed to himself by this war? “Why,” says Pyrrhus, “to conquer the Romans and reduce all Italy to my obedience.” “What then?” says Cyneas. “To pass over into Sicily,” says Pyrrhus, “and then all the Sicilians must be our subjects.” “And what does your majesty intend next?” “Why truly,” says the king, “to conquer Carthage, and make myself master of all Africa.” “And what, sir,” says the minister, “is to be the end of all your expeditions?” “Why then,” says the king, “for the rest of our lives we’ll sit down to good wine.” “How, sir,” replied Cyneas, “to better than we

¹ Spain, seized by Lewis XIV. for his grandson, by virtue of the will of Charles II.

² Plutarch’s ‘Life of Pyrrhus.’

have now before us? Have we not already as much as we can drink?"

'Riot and excess are not the becoming characters of princes; but if Pyrrhus and Lewis had debauched like Vitellius, they had been less hurtful to their people. Your humble Servant,

T.

PHILARITHMUS.'

N^o. 181. *Thursday, Sept. 27, 1711*
[ADDISON.]

His lacrymis vitam damus, et miserescimus ultro.

—VIRG., *Æn.* ii. 145.

I AM more pleased with a letter that is filled with touches of nature than of wit. The following one is of this kind:—

'SIR,

'AMONG all the distresses which happen in families, I do not remember that you have touched upon the marriage of children without the consent of their parents. I am one of these unfortunate persons. I was about fifteen when I took the liberty to choose for myself, and have ever since languished under the displeasure of an inexorable father, who, though he sees me happy in the best of husbands, and blessed with very fine children, can never be prevailed upon to forgive me. He was so kind to me before this unhappy accident, that indeed it makes my breach of duty in some measure inexcusable; and at the same time creates in me such a tenderness towards him, that I love him above all things, and would die to be reconciled to him. I have thrown myself at his

feet and besought him with tears to pardon me, but he always pushes me away and spurns me from him; I have written several letters to him, but he will neither open nor receive them. About two years ago I sent my little boy to him dressed in a new apparel, but the child returned to me crying, because he said his grandfather would not see him, and had ordered him to be put out of his house. My mother is won over to my side, but dares not mention me to my father for fear of provoking him. About a month ago he lay sick upon his bed, and in great danger of his life; I was pierced to the heart at the news, and could not forbear going to inquire after his health. My mother took this opportunity of speaking in my behalf: she told him with abundance of tears that I was come to see him, that I could not speak to her for weeping, and that I should certainly break my heart if he refused at that time to give me his blessing, and be reconciled to me. He was so far from relenting towards me, that he bid her speak no more of me, unless she had a mind to disturb him in his last moments; for, sir, you must know that he has the reputation of an honest and religious man, which makes my misfortune so much the greater. God be thanked he is since recovered, but his severe usage has given me such a blow that I shall soon sink under it, unless I may be relieved by any impressions which the reading of this in your paper may make upon him. I am, &c.'

Of all hardnesses of heart there is none so inexcusable as that of parents towards their children.¹ An

¹ In the *Review* for October 2, 1711, Defoe—who said he had no intention of being in opposition to the *Spectator*—noticed the con-

obstinate, inflexible, unforgiving temper is odious upon all occasions, but here it is unnatural. The love, tenderness, and compassion, which are apt to arise in us towards those who depend upon us, is that by which the whole world of life is upheld. The Supreme Being, by the transcendent excellency and goodness of His nature, extends His mercy towards all His works; and because His creatures have not such a spontaneous benevolence and compassion towards those who are under their care and protection, He has implanted in them an instinct that supplies the place of this inherent goodness. I have illustrated this kind of instinct in former papers,¹ and have shown how it runs through all the species of brute creatures, as indeed the whole animal creation subsists by it.

This instinct in man is more general and uncircumscribed than in brutes, as being enlarged by the dictates of reason and duty. For if we consider ourselves attentively, we shall find that we are not only inclined to love those who descend from us, but that we bear a kind of *στοργή* or natural affection to everything which relies upon us for its good and preservation. ¹Dependence is a perpetual call upon humanity, and a greater incitement to tenderness and pity than any other motive whatsoever.

The man therefore who, notwithstanding any passion or resentment, can overcome this powerful instinct and extinguish natural affection, debases his

demnation of the father in this story, and made some remarks on the other side. The greater the love of the parent, the greater may be the resentment when the child is thoroughly disobedient; 'the highest love turns to the deepest hatred.' *The Spectator's* story, if a real one, was told only from one point of view.

¹ Nos. 120, 121.

mind even below brutality, frustrates, as much as in him lies, the great design of Providence, and strikes out of his nature one of the most divine principles that is planted in it.

Among innumerable arguments which might be brought against such an unreasonable proceeding, I shall only insist on one. We make it the condition of our forgiveness that we forgive others. In our very prayers we desire no more than to be treated by this kind of retaliation. The case, therefore, before us seems to be what they call a case in point; the relation between the child and father being what comes nearest to that between a creature and its Creator. If the father is inexorable to the child who has offended, let the offence be of never so high a nature, how will he address himself to the Supreme Being, under the tender appellation of a Father, and desire of Him such a forgiveness as he himself refuses to grant?

To this I might add many other religious, as well as many prudential considerations; but if the last-mentioned motive does not prevail, I despair of succeeding by any other, and shall therefore conclude my paper with a very remarkable story, which is recorded in an old chronicle published by Freher¹ among the writers of the German history.

¹ Marquard Freher, who died at Heidelberg in 1614, aged 49, was Counsellor to the Elector Palatine, and Professor of Jurisprudence at Heidelberg, until employed by the Elector (Frederick IV.) as his minister in Poland, and at other courts. The chief of many works of his were, on the Monetary System of the Ancient Romans and of the German Empire in his day, a History of France, a collection of Writers on Bohemian History, and another of Writers on German History, *Rerum Germanicarum Scriptores*, in three volumes. It is from a Chronicle of the monastery of Lorsch (or Laurisheim), in Hesse Darmstadt, under the year 805, in the first

Eginhart, who was secretary to Charles the Great, became exceeding popular by his behaviour in that post. His great abilities gained him the favour of his master and the esteem of the whole court. Imma, the daughter of the emperor, was so pleased with his person and conversation that she fell in love with him. As she was one of the greatest beauties of the age, Eginhart answered her with a more than equal return of passion. They stifled their flames for some time, under apprehension of the fatal consequences that might ensue. Eginhart at length resolving to hazard all, rather than live deprived of one whom his heart was so much set upon, conveyed himself one night into the princess's apartment, and knocking gently at the door, was admitted as a person who had something to communicate to her from the emperor. He was with her in private most part of the night; but upon his preparing to go away about break of day, he observed that there had fallen a great snow during his stay with the princess. This very much perplexed him, lest the prints of his feet in the snow might make discoveries to the king, who often used to visit his daughter in the morning. He acquainted the Princess Imma with his fears, who, after some consultation upon the matter, prevailed upon him to let her carry him through the snow upon her own shoulders. It happened that the emperor, not being able to sleep, was at that time up and walking in his chamber, when upon looking through the window

volume of the last-named collection, that the story about Eginhart was taken by Bayle, out of whose Dictionary Addison got it. Bayle, indeed, specially recommends it as good matter for a story. Imma, the chronicle says, had been betrothed to the Grecian emperor (Morley).

he perceived his daughter tottering under her burden, and carrying his first minister across the snow ; which she had no sooner done, but she returned again with the utmost speed to her own apartment. The emperor was extremely troubled and astonished at this accident, but resolved to speak nothing of it till a proper opportunity. In the meantime Eginhart, knowing that what he had done could not be long a secret, determined to retire from court, and in order to it begged the emperor that he would be pleased to dismiss him, pretending a kind of discontent at his not having been rewarded for his long services. The emperor would not give a direct answer to his petition, but told him he would think of it, and appointed ¹ a certain day when he would let him know his pleasure. He then called together the most faithful of his counsellors, and acquainting them with his secretary's crime, asked them their advice in so delicate an affair. They most of them gave their opinion, that the person could not be too severely punished, who had thus dishonoured his master. Upon the whole debate, the emperor declared it was his opinion, that Eginhart's punishment would rather increase than diminish the shame of his family ; and that therefore he thought it the most advisable to wear out the memory of the fact, by marrying him to his daughter. Accordingly Eginhart was called in, and acquainted by the emperor, that he should no longer have any pretence of complaining his services were not rewarded, for that the Princess Imma should be given him in marriage, with a dower suitable to her quality ; which was soon after performed accordingly. L.

¹ ' Fixed on ' (folio).

No. 182. *Friday, Sept. 28, 1711*
[STEELE.]

Plus aloes quam mellis habet—

—JUV., Sat. vi. 180.

AS all parts of human life come under my observation, my reader must not make uncharitable inferences from my speaking knowingly of that sort of crime which is at present treated of. He will, I hope, suppose I know it only from the letters of correspondents, two of which you shall have as follow:—

‘MR. SPECTATOR,

‘IT is wonderful to me, that among the many enormities which you have treated of you have not mentioned that of wenching, and particularly the ensnaring part; I mean, that it is a thing very fit for your pen to expose the villainy of the practice of deluding women. You are to know, sir, that I myself am a woman who have been one of the unhappy that have fallen into this misfortune, and that by the insinuation of a very worthless fellow who served others in the same manner both before my ruin and since that time. I had, as soon as the rascal left me, so much indignation and resolution, as not to go upon the town, as the phrase is, but took to work for my living in an obscure place, out of the knowledge of all with whom I was before acquainted.

‘It is the ordinary practice and business of life with a set of idle fellows about this town, to write letters, send messages, and form appointments with

little raw unthinking girls, and leave them after possession of them without any mercy to shame, infamy, poverty, and disease. Were you to read the nauseous impertinences which are written on these occasions, and to see the silly creatures sighing over them, it could not but be matter of mirth as well as pity. A little prentice girl of mine has been for some time applied to by an Irish fellow, who dresses very fine, and struts in a laced coat, and is the admiration of seamstresses who are under age in town. Ever since I have had some knowledge of the matter, I have debarred my prentice from pen, ink, and paper. But the other day he bespoke some cravats of me: I went out of the shop, and left his mistress to put them up into a band-box in order to be sent to him when his man called. When I came into the shop again I took occasion to send her away, and found in the bottom of the box written these words, "Why would you ruin a harmless creature that loves you?" then in the lid, "There is no resisting Strephon." I searched a little further, and found in the rim of the box, "At eleven of clock at night come in an hackney-coach at the end of our street." This was enough to alarm me; I sent away the things, and took my measures accordingly. An hour or two before the appointed time I examined my young lady, and found her trunk stuffed with impertinent letters, and an old scroll of parchment in Latin, which her lover had sent her as a settlement of fifty pounds a year; among other things there was also the best lace I had in my shop, to make him a present for cravats. I was very glad of this last circumstance, because I could very conscientiously swear against him that he had enticed my servant away, and was her accomplice in robbing

me. I procured a warrant against him accordingly. Everything was now prepared, and the tender hour of love approaching, I who had acted for myself in my youth the same senseless part, knew how to manage accordingly. Therefore after having locked up my maid, and not being so much unlike her in height and shape as in a huddled way not to pass for her, I delivered the bundle designed to be carried off to her lover's man, who came with the signal to receive them. Thus I followed after to the coach, where when I saw his master take them in, I cried out "Thieves! Thieves!" and the constable with his attendants seized my expecting lover. I kept myself unobserved till I saw the crowd sufficiently increased, and then appeared to declare the goods to be mine; and had the satisfaction to see my man of mode put into the roundhouse with the stolen wares by him, to be produced in evidence against him the next morning. This matter is notoriously known to be fact, and I have been contented to save my prentice, and take a year's rent of this mortified lover not to appear further in the matter. This was some penance; but, sir, is this enough for a villainy of much more pernicious consequence than the trifles for which he was to have been indicted? Should not you, and all men of any parts or honour, put things upon so right a foot, as that such a rascal should not laugh at the imputation of what he was really guilty, and dread being accused of that for which he was arrested?

'In a word, sir, it is in the power of you, and such as I hope you are, to make it as infamous to rob a poor creature of her honour as her clothes. I leave this to your consideration, only take leave (which I cannot do without sighing) to remark to

you, that if this had been the sense of mankind thirty years ago, I should have avoided a life spent in poverty and shame. I am, Sir,

Your most humble Servant,

ALICE THREADNEEDLE.¹

‘Mr. SPECTATOR,

ROUNDHOUSE, Sept. 9.

‘I AM a man of pleasure about town, but by the stupidity of a dull rogue of a justice of peace and an insolent constable, upon the oath of an old harridan, am imprisoned here for theft when I designed only fornication. The midnight magistrate as he conveyed me along had you in his mouth, and said this would make a pure story for the *Spectator*. I hope, sir, you won’t pretend to wit, and take the part of dull rogues of business. The world is so altered of late years, that there was not a man who would knock down a watchman in my behalf, but I was carried off with as much triumph as if I had been a pickpocket. At this rate there is an end of all the wit and humour in the world. The time was when all the honest whoremasters in the neighbourhood would have rose against the cuckolds to my rescue. If fornication is to be scandalous, half the fine things that have been writ by most of the wits of the last age may be burnt by the common hangman. Harkee, Spec., do not be queer; after having done some things pretty well, don’t begin to write at that rate that no gentleman can read thee. Be true to love, and burn your Seneca. You do not expect me to write my name from hence, but I am

Your unknown humble, &c.’

¹ See letter in No. 208.

No. 183. *Saturday, Sept. 29, 1711*
[ADDISON.]

*"Ἴδμεν ψευδέα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
"Ἴδμεν δ' ἐντ' ἐθέλωμεν, ἀληθέα μυθήσασθαι.*

—HESIOD.

FABLES were the first pieces of wit that made their appearance in the world, and have been still highly valued, not only in times of the greatest simplicity, but among the most polite ages of mankind. Jothram's fable of the trees¹ is the oldest that is extant, and as beautiful as any which have been made since that time. Nathan's fable of the poor man and his lamb² is likewise more ancient than any that is extant, besides the above-mentioned, and had so good an effect as to convey instruction to the ear of a king without offending it, and to bring the man after God's own heart to a right sense of his guilt and his duty. We find Æsop in the most distant ages of Greece; and if we look into the very beginnings of the commonwealth of Rome, we see a mutiny among the common people appeased by a fable of the belly and the limbs,³ which was indeed very proper to gain the attention of an incensed rabble, at a time when perhaps they would have torn to pieces any man who had preached the same doctrine to them in an open and direct manner. As fables took their birth in the very infancy of learning, they never flourished more than when learning was at its greatest height. To justify this assertion, I shall put my reader in mind of Horace, the greatest

¹ Judges ix. 8-15.

² 2 Sam. xii. 1-4.

³ Livy, Book ii. § 32.

wit and critic in the Augustan age; and of Boileau, the most correct poet among the moderns: not to mention La Fontaine, who by this way of writing is come more into vogue than any other author of our times.

The fables I have here mentioned are raised altogether upon brutes and vegetables, with some of our own species mixed among them, when the moral hath so required. But besides this kind of fable there is another in which the actors are passions, virtues, vices, and other imaginary persons of the like nature. Some of the ancient critics will have it that the *Iliad* and *Odyssey* of Homer are fables of this nature; and that the several names of gods and heroes are nothing else but the affections of the mind in a visible shape and character. Thus they tell us that Achilles in the first *Iliad* represents Anger, or the irascible part of human nature. That upon drawing his sword against his superior in a full assembly, Pallas is only another name for Reason, which checks and advises him upon that occasion; and at her first appearance touches him upon the head, that part of the man being looked upon as the seat of reason. And thus of the rest of the poem. As for the *Odyssey*, I think it is plain that Horace considered it as one of these allegorical fables, by the moral which he has given us of several parts of it. The greatest Italian wits have applied themselves to the writing of this latter kind of fables: as Spenser's '*Faerie Queen*' is one continued series of them from the beginning to the end of that admirable work. If we look into the finest prose authors of antiquity, such as Cicero, Plato, Xenophon, and many others, we shall find that

this was likewise their favourite kind of fable. I shall only further observe upon it, that the first of this sort that made any considerable figure in the world was that of Hercules meeting with Pleasure and Virtue, which was invented by Prodicus, who lived before Socrates, and in the first dawnings of philosophy. He used to travel through Greece by virtue of this fable, which procured him a kind reception in all the market towns, where he never failed telling it as soon as he had gathered an audience about him.¹

After this short preface, which I have made up of such materials as my memory does at present suggest to me, before I present my reader with a fable of this kind, which I design as the entertainment of the present paper, I must in a few words open the occasion of it.

In the account which Plato gives us of the conversation and behaviour of Socrates, the morning he was to die, he tells the following circumstance :—

When Socrates his fetters were knocked off (as was usual to be done on the day that the condemned person was to be executed) being seated in the midst of his disciples, and laying one of his legs over the other, in a very unconcerned posture, he began to rub it where it had been galled by the iron; and whether it was to show the indifference with which he entertained the thoughts of his approaching death, or after his usual manner, to take every occasion of philosophising upon some useful subject, he observed the pleasure of that sensation which now arose in those very parts of his leg, that just before had been so much pained by the fetter. Upon this

¹ Xenophon's *Memorabilia*, Book ii.

he reflected upon the nature of pleasure and pain in general, and how constantly they succeed one another. To this he added, that if a man of a good genius for a fable were to represent the nature of pleasure and pain in that way of writing, he would probably join them together after such a manner, that it would be impossible for the one to come into any place, without being followed by the other.¹

It is possible, that if Plato had thought it proper at such a time to describe Socrates launching out into a discourse which was not of a piece with the business of the day, he would have enlarged upon this hint, and have drawn it out into some beautiful allegory or fable. But since he has not done it, I shall attempt to write one myself in the spirit of that divine author.

There were two families which from the beginning of the world were as opposite to each other as light and darkness. The one of them lived in heaven, and the other in hell. The youngest descendant of the first family was Pleasure, who was the daughter of Happiness, who was the child of Virtue, who was the offspring of the gods. These, as I said before, had their habitation in heaven. The youngest of the opposite family was Pain, who was the son of Misery, who was the child of Vice, who was the offspring of the furies. The habitation of this race of beings was in hell.

The middle station of nature between these two opposite extremes was the earth, which was inhabited by creatures of a middle kind, neither so virtuous as the one, nor so vicious as the other, but partaking of the good and bad qualities of these two opposite

¹ Phædon, § 10.

families. Jupiter considering that this species, commonly called Man, was too virtuous to be miserable, and too vicious to be happy; that he might make a distinction between the good and the bad, ordered the two youngest of the above-mentioned families, Pleasure, who was the daughter of Happiness, and Pain, who was the son of Misery, to meet one another upon this part of Nature which lay in the half way between them, having promised to settle it upon them both, provided they could agree upon the division of it, so as to share mankind between them.

Pleasure and Pain were no sooner met in their new habitation, but they immediately agreed upon this point, that Pleasure should take possession of the virtuous, and Pain of the vicious part of that species which was given up to them. But upon examining to which of them any individual they met with belonged, they found each of them had a right to him; for that, contrary to what they had seen in their old places of residence, there was no person so vicious who had not some good in him, nor any person so virtuous who had not in him some evil. The truth of it is, they generally found upon search, that in the most vicious man Pleasure might lay a claim to an hundredth part, and that in the most virtuous man Pain might come in for at least two-thirds. This they saw would occasion endless disputes between them, unless they could come to some accommodation. To this end there was a marriage proposed between them, and at length concluded: by this means it is that we find Pleasure and Pain are such constant yoke-fellows, and that they either make their visits together, or are never far asunder. If Pain comes into an heart he is quickly followed

by Pleasure; and if Pleasure enters, you may be sure Pain is not far off.

But notwithstanding this marriage was very convenient for the two parties, it did not seem to answer the intention of Jupiter in sending them among mankind. To remedy therefore this inconvenience, it was stipulated between them by article, and confirmed by the consent of each family, that notwithstanding they here possessed the species indifferently, upon the death of every single person, if he was found to have in him a certain proportion of evil, he should be despatched into the infernal regions by a passport from Pain, there to dwell with Misery, Vice, and the furies. Or on the contrary, if he had in him a certain proportion of good, he should be despatched into heaven by a passport from Pleasure, there to dwell with Happiness, Virtue, and the gods.

L.

No. 184. *Monday, Oct. 1, 1711*
[ADDISON.]

—*Opere in longo fas est obrepere somnum.*

—HOR., *Ars Poet.* 360.

WHEN a man has discovered a new vein of humour, it often carries him much further than he expected from it. My correspondents take the hint I give them, and pursue it into speculations which I never thought of at my first starting it. This has been the fate of my paper on the match of grinning,¹ which has already produced a second paper on parallel subjects,² and brought me the following letter by the last post. I shall not

¹ No. 173.

² No. 179.

premise anything to it further than that it is built on matter of fact, and is as follows :—

‘SIR,

‘YOU have already obliged the world with a discourse upon grinning, and have since proceeded to whistling, from whence you are at length come to yawning; from this I think you may make a very natural transition to sleeping. I therefore recommend to you for the subject of a paper the following advertisement, which about two months ago was given into everybody’s hands, and may be seen with some additions in the *Daily Courant* of August the ninth :—

“Nicholas Hart,¹ who slept last year in St. Bartholomew’s Hospital, intends to sleep this year at the Cock and Bottle in Little Britain.”

‘Having since inquired into the matter of fact, I find that the above-mentioned Nicholas Hart is every

¹ Nicholas Hart, born at Leyden in 1686, was one of ten children of a learned mathematician who had been a tutor to King William. Nicholas was a sailor from the age of twelve, and no scholar, although he spoke French, Dutch, and English. He was a patient at St. Bartholomew’s for stone and gravel some weeks before, and on the 3rd of August 1710, set his mark to an account of himself, when he expected to fall asleep on the 5th of August, two days later. His account was also signed by ‘William Hill, senior, No. 1 Lincoln’s Inn,’ the ‘gentleman of Lincoln’s Inn’ presently alluded to. In the *British Apollo* for September 1–4, 1710, there is a question respecting this case, but the patient’s name is given as Simon Wolf. ‘Some spectators, imputing thus his sleep to sloth and idleness, made what noise they could by throwing stools, chairs, tables, boxes, trunks, &c., about the room, which, besides the bellowing in his ears, pricking him with pins and needles, pulling him and pinching him by the nose, ears, arms, legs, and all could not awake him. This sleeping faculty does constantly attend him yearly in August for five days together.’

year seized with a periodical fit of sleeping, which begins upon the fifth of August and ends on the eleventh of the same month: that

On the first of that month he grew dull;
On the second appeared drowsy;
On the third fell a yawning;
On the fourth began to nod;
On the fifth dropped asleep;
On the sixth was heard to snore;
On the seventh turned himself in his bed;
On the eighth recovered his former posture;
On the ninth fell a stretching;
On the tenth about midnight awaked;
On the eleventh in the morning called for a
little small-beer.

‘This account I have extracted out of the journal of this sleeping worthy, as it has been faithfully kept by a gentleman of Lincoln’s Inn who has undertaken to be his historiographer. I have sent it to you, not only as it represents the actions of Nicholas Hart, but as it seems a very natural picture of the life of many an honest English gentleman, whose whole history very often consists of yawning, nodding, stretching, turning, sleeping, drinking, and the like extraordinary particulars. I do not question, sir, that if you pleased you could put out an advertisement not unlike the above-mentioned of several men of figure; that Mr. John Such a one, gentleman, or Thomas Such a one, esquire, who slept in the country last summer, intends to sleep in town this winter. The worst of it is, that the drowsy part of our species is chiefly made up of very honest gentlemen, who live quietly among their neighbours without ever disturbing the public peace: they are drones without stings. I could heartily

wish that several turbulent, restless, ambitious spirits would for a while change places with these good men, and enter themselves into Nicholas Hart's fraternity. Could one but lay asleep a few busy heads which I could name, from the first of November next to the first of May ensuing,¹ I question not but it would very much redound to the quiet of particular persons as well as to the benefit of the public.

'But to return to Nicholas Hart: I believe, sir, you will think it a very extraordinary circumstance for a man to gain his livelihood by sleeping, and that rest should procure a man sustenance as well as industry; yet so it is that Nicholas got last year enough to support himself for a twelvemonth. I am likewise informed that he has this year had a very comfortable nap. The poets value themselves very much for sleeping on Parnassus, but I never heard they got a groat by it: on the contrary, our friend Nicholas gets more by sleeping than he could by working, and may be more properly said, than ever Homer was, to have had golden dreams. Juvenal indeed mentions a drowsy husband who raised an estate by snoring, but then he is represented to have slept what the common people call a dog's sleep; or if his sleep was real, his wife was awake and about her business. Your pen, which loves to moralise upon all subjects, may raise something methinks on this circumstance also, and point out to us those sets of men, who instead of growing rich by an honest industry, recommend themselves to the favours of the great by making themselves agreeable companions in the participations of luxury and pleasure.

'I must further acquaint you, sir, that one of the most eminent pens in Grub Street is now employed

¹ *i.e.* when Parliament was sitting.

in writing the dream of this miraculous sleeper, which I hear will be of a more than ordinary length, as it must contain all the particulars that are supposed to have passed in his imagination during so long a sleep. He is said to have gone already through three days and three nights of it, and to have comprised in them the most remarkable passages of the four first empires of the world. If he can keep free from party strokes his work may be of use; but this I much doubt, having been informed by one of his friends and confidants that he has spoken some things of Nimrod with too great freedom.

L.

I am ever, SIR, &c.'

N^o. 185. *Tuesday, Oct. 2, 1711*
[ADDISON.]

—*Tantæne animis cœlestibus iræ?*

—VIRG., *Æn.* i. 15.

THERE is nothing in which men more deceive themselves than in what the world calls zeal. There are so many passions which hide themselves under it, and so many mischiefs arising from it, that some have gone so far as to say it would have been for the benefit of mankind if it had never been reckoned in the catalogue of virtues. It is certain where it is once laudable and prudential it is an hundred times criminal and erroneous, nor can it be otherwise if we consider that it operates with equal violence in all religions, however opposite they may be to one another, and in all the subdivisions of each religion in particular.

We are told by some of the Jewish rabbis, that

the first murder was occasioned by a religious controversy; and if we had the whole history of zeal from the days of Cain to our own times, we should see it filled with so many scenes of slaughter and bloodshed, as would make a wise man very careful how he suffers himself to be actuated by such a principle, when it only regards matters of opinion and speculation.

I would have every zealous man examine his heart thoroughly, and, I believe, he will often find that what he calls a zeal for his religion is either pride, interest, or ill-nature. A man who¹ differs from another in opinion sets himself above him in his own judgment, and in several particulars pretends to be the wiser person. This is a great provocation to the proud man, and gives a very keen edge to what he calls his zeal. And that this is the case very often, we may observe from the behaviour of some of the most zealous for orthodoxy, who have often great friendships and intimacies with vicious immoral men, provided they do but agree with them in the same scheme of belief. The reason is, because the vicious believer gives the precedence to the virtuous man, and allows the good Christian to be the worthier person, at the same time that he cannot come up to his perfections. This we find exemplified in that trite passage which we see quoted in almost every system of ethics, though upon another occasion:—

*Video meliora proboque,
Deteriora sequor.*

—OVID.²

On the contrary, it is certain if our zeal were true and genuine, we should be much more angry with a

¹ 'The man that' (folio).

² Met. vii. 20.

sinner than a heretic, since there are several cases which may excuse the latter before his great Judge, but none which can excuse the former.

Interest is likewise a great inflamer, and sets a man on persecution under the colour of zeal. For this reason we find none are so forward to promote the true worship by fire and sword, as those who find their present account in it. But I shall extend the word interest to a larger meaning than what is generally given it, as it relates to our spiritual safety and welfare, as well as to our temporal. A man is glad to gain numbers on his side, as they serve to strengthen him in his private opinions. Every proselyte is like a new argument for the establishment of his faith. It makes him believe that his principles carry conviction with them, and are the more likely to be true, when he finds they are conformable to the reason of others, as well as to his own. And that this temper of mind deludes a man very often into an opinion of his zeal, may appear from the common behaviour of the atheist, who maintains and spreads his opinions with as much heat as those who believe they do it only out of a passion for God's glory.

Ill-nature is another dreadful imitator of zeal. Many a good man may have a natural rancour and malice in his heart, which has been in some measure quelled and subdued by religion; but if it finds any pretence of breaking out, which does not seem to him inconsistent with the duties of a Christian, it throws off all restraint, and rages in its full fury. Zeal is therefore a great ease to a malicious man, by making him believe he does God service, whilst he is gratifying the bent of a perverse revengeful temper. For this reason we find that most of the massacres

and devastations which have been in the world, have taken their rise from a furious pretended zeal.

I love to see a man zealous in a good matter, and especially when his zeal shows itself for advancing morality, and promoting the happiness of mankind: but when I find the instruments he works with are racks and gibbets, galleys and dungeons; when he imprisons men's persons, confiscates their estates, ruins their families, and burns the body to save the soul, I cannot stick to pronounce of such a one, that (whatever he may think of his faith and religion) his faith is vain, and his religion unprofitable.

After having treated of these false zealots in religion, I cannot forbear mentioning a monstrous species of men, who one would not think had any existence in nature, were they not to be met with in ordinary conversation, I mean the zealots in atheism. One would fancy that these men, though they fall short in every other respect of those who make a profession of religion, would at least outshine them in this particular, and be exempt from that single fault which seems to grow out of the imprudent fervours of religion; but so it is, that infidelity is propagated with as much fierceness and contention, wrath and indignation, as if the safety of mankind depended upon it. There is something so ridiculous and perverse in this kind of zealots, that one does not know how to set them out in their proper colours. They are a sort of gamesters who are eternally upon the fret, though they play for nothing. They are perpetually teasing their friends to come over to them, though at the same time they allow that neither of them shall get anything by the bargain. In short, the zeal of spreading atheism is, if possible, more absurd than atheism itself.

Since I have mentioned this unaccountable zeal which appears in atheists and infidels, I must further observe that they are likewise in a most particular manner possessed with the spirit of bigotry. They are wedded to opinions full of contradiction and impossibility, and at the same time look upon the smallest difficulty in an article of faith as a sufficient reason for rejecting it.¹ Notions that fall in with the common reasons of mankind, that are conformable to the sense of all ages and all nations, not to mention their tendency for promoting the happiness of societies, or of particular persons, are exploded as errors and prejudices; and schemes erected in their stead that are altogether monstrous and irrational, and require the most extravagant credulity to embrace them. I would fain ask one of these bigoted infidels, supposing all the great points of atheism, as the casual or eternal formation of the world, the materiality of a thinking substance, the mortality of the soul, the fortuitous organisation of the body, the motions and gravitation of matter, with the like particulars, were laid together and formed in a kind of creed, according to the opinions of the most celebrated atheists, I say, supposing such a creed as this were formed and imposed upon any one people in the world, whether it would not require an infinitely greater measure of faith than

¹ Mr. Thomas Arnold quotes from Pope's 'Dunciad,' Book iv. :—

‘Be that my task!’ exclaimed a gloomy clerk,
Sworn foe to mystery, yet divinely dark;
Whose pious hope aspires to see the day
When moral evidence shall quite decay,
And damns implicit faith and holy lies,
Prompt to impose, and fond to dogmatise.

any set of articles which they so violently oppose. Let me therefore advise this generation of wranglers, for their own and for the public good, to act at least so consistently with themselves, as not to burn with zeal for irreligion and with bigotry for nonsense.

C.

N^o. 186. *Wednesday, Oct. 3, 1711*
[ADDISON.]

Cælum ipsum petimus stultitiâ—

—HOR., 3 Od. i. 38.

UPON my return to my lodgings last night, I found a letter from my worthy friend the clergyman, whom I have given some account of in my former papers. He tells me in it that he was particularly pleased with the latter part of my yesterday's speculation; and at the same time enclosed the following essay, which he desires me to publish as the sequel of that discourse. It consists partly of uncommon reflections, and partly of such as have been already used, but now set in a stronger light.

'A believer may be excused by the most hardened atheist for endeavouring to make him a convert, because he does it with an eye to both their interests. The atheist is inexcusable who tries to gain over a believer, because he does not propose the doing himself or believer any good by such a conversion.

'The prospect of a future state is the secret comfort and refreshment of my soul; it is that which makes nature look gay about me; it doubles all my pleasures, and supports me under all my afflictions.

I can look at disappointments and misfortunes, pain and sickness, death itself, and, what is worse than death, the loss of those who are dearest to me, with indifference, so long as I keep in view the pleasures of eternity, and the state of being in which there will be no fears nor apprehensions, pains nor sorrows, sickness nor separation. Why will any man be so impertinently officious as to tell me all this is only fancy and delusion? Is there any merit in being the messenger of ill news? If it is a dream, let me enjoy it, since it makes me both the happier and better man.

‘I must confess I do not know how to trust a man who believes neither heaven nor hell, or in other words, a future state of rewards and punishments. Not only natural self-love, but reason directs us to promote our own interest above all things. It can never be for the interest of a believer to do me a mischief, because he is sure upon the balance of accounts to find himself a loser by it. On the contrary, if he considers his own welfare in his behaviour towards me, it will lead him to do me all the good he can, and at the same time restrain him from doing me an injury. An unbeliever does not act like a reasonable creature if he favours me contrary to his present interest, or does not distress me when it turns to his present advantage. Honour and good nature may indeed tie up his hands; but as these would be very much strengthened by reason and principle, so without them they are only instincts, or wavering unsettled notions which rest on no foundation.

‘Infidelity has been attacked with so good success of late years, that it is driven out of all its outworks. The atheist has not found his post tenable, and is

therefore retired into deism, and a disbelief of revealed religion only. But the truth of it is, the greatest number of this set of men are those who for want of a virtuous education, or examining the grounds of religion, know so very little of the matter in question, that their infidelity is but another term for their ignorance.

‘As folly and inconsiderateness are the foundations of infidelity, the great pillars and supports of it are either a vanity of appearing wiser than the rest of mankind, or an ostentation of courage in despising the terrors of another world, which have so great an influence on what they call weaker minds; or an aversion to a belief that must cut them off from many of those pleasures they propose to themselves, and fill them with remorse for many of those they have already tasted.

‘The great received articles of the Christian religion have been so clearly proved from the authority of that divine revelation in which they are delivered, that it is impossible for those who have ears to hear and eyes to see, not to be convinced of them. But were it possible for anything in the Christian faith to be erroneous, I can find no ill consequences in adhering to it. The great points of the incarnation and sufferings of our Saviour produce naturally such habits of virtue in the mind of man, that, I say, supposing it were possible for us to be mistaken in them, the infidel himself must at least allow that no other system of religion could so effectually contribute to the heightening of morality. They give us great ideas of the dignity of human nature, and of the love which the Supreme Being bears to His creatures, and consequently engage us in the highest acts of duty towards our Creator, our neighbour,

and ourselves. How many noble arguments has St. Paul raised from the chief articles of our religion for the advancing of morality in its three great branches? To give a single example in each kind: What can be a stronger motive to a firm trust and reliance on the mercies of our Maker than the giving us His Son to suffer for us? What can make us love and esteem even the most inconsiderable of mankind more than the thought that Christ died for him? Or what dispose us to set a stricter guard upon the purity of our own hearts than our being members of Christ, and a part of the society of which that immaculate Person is the Head? But these are only a specimen of those admirable enforcements of morality which the Apostle has drawn from the history of our blessed Saviour.

‘ If our modern infidels considered these matters with that candour and seriousness which they deserve, we should not see them act with such a spirit of bitterness, arrogance, and malice; they would not be raising such insignificant cavils, doubts, and scruples, as may be started against everything that is not capable of mathematical demonstration; in order to unsettle the minds of the ignorant, disturb the public peace, subvert morality, and throw all things into confusion and disorder. If none of these reflections can have any influence on them, there is one that perhaps may, because it is adapted to their vanity, by which they seem to be guided much more than their reason. I would therefore have them consider that the wisest and best of men in all ages of the world have been those who lived up to the religion of their country, when they saw nothing in it opposite to morality, and to the best lights they had of the Divine Nature. Pythagoras’s first rule

‘ Mr. SPECTATOR,

‘ I DO not know that you have ever touched upon a certain species of women, whom we ordinarily call jilts. You cannot possibly go upon a more useful work than the consideration of these dangerous animals. The coquette is indeed one degree towards the jilt; but the heart of the former is bent upon admiring herself, and giving false hopes to her lovers; but the latter is not contented to be extremely amiable, but she must add to that advantage a certain delight in being a torment to others. Thus when her lover is in the full expectation of success, the jilt shall meet him with a sudden indifference, an admiration in her face at his being surprised that he is received like a stranger, and a cast of her head another way with a pleasant scorn of the fellow’s insolence. It is very probable the lover goes home utterly astonished and dejected, sits down to his escritoire, sends her word in the most abject terms, that he knows not what he has done, that all which was desirable in this life is so suddenly vanished from him, that the charmer of his soul should withdraw the vital heat from the heart which pants for her. He continues a mournful absence for some time, pining in secret, and out of humour with all things which he meets with. At length he takes a resolution to try his fate, and explain with her resolutely upon her unaccountable carriage. He walks up to her apartment with a thousand inquietudes and doubts in what manner he shall meet the first cast of her eye; when upon his first appearance she flies towards him, wonders where he has been, accuses him of his absence, and treats him with a familiarity as surprising as her former coldness. This good correspond-

ence continues till the lady observes the lover grows happy in it, and then she interrupts it with some new inconsistency of behaviour. For (as I just now said) the happiness of a jilt consists only in the power of making others uneasy. But such is the folly of this sect of women, that they carry on this pretty skittish behaviour till they have no charms left to render it supportable. Corinna, that used to torment all who conversed with her with false glances, and little heedless unguarded motions, that were to betray some inclination towards the man she would ensnare, finds at present all she attempts that way unregarded; and is obliged to indulge the jilt in her constitution by laying artificial plots, writing perplexing letters from unknown hands, and making all the young fellows in love with her, till they find out who she is. Thus, as before she gave torment by disguising her inclination, she now is obliged to do it by hiding her person.

‘As for my own part, Mr. Spectator, it has been my unhappy fate to be jilted from my youth upward, and as my taste has been very much towards intrigue, and having intelligence with women of wit, my whole life has passed away in a series of impositions. I shall, for the benefit of the present race of young men, give some account of my loves. I know not whether you have ever heard of the famous girl about town called Kitty; this creature (for I must take shame upon myself) was my mistress in the days when keeping was in fashion. Kitty, under the appearance of being wild, thoughtless, and irregular in all her words and actions, concealed the most accomplished jilt of her time. Her negligence had to me a charm in it like that of chastity, and want of desires seemed as great a merit as the con-

quest of them. The air she gave herself was that of a romping girl, and whenever I talked to her with any turn of fondness, she would immediately snatch off my periwig, try it upon herself in the glass, clap her arms akimbo, draw my sword, and make passes on the wall, take off my cravat, and seize it to make some other use of the lace, or run into some other unaccountable rompishness, till the time I had appointed to pass away with her was over : I went from her full of pleasure at the reflection that I had the keeping of so much beauty in a woman, who as she was too heedless to please me, was also too inattentive to form a design to wrong me. Long did I divert every hour that hung heavy upon me in the company of this creature, whom I looked upon as neither guilty nor innocent ; but could laugh at myself for my unaccountable pleasure in an expense upon her, until in the end it appeared my pretty insensible was with child by my footman.

‘This accident roused me into a disdain against all libertine women, under what appearance soever they hid their insincerity, and I resolved after that time to converse with none but those who lived within the rules of decency and honour. To this end I formed myself into a more regular turn of behaviour, and began to make visits, frequent assemblies, and lead out ladies from the theatres, with all the other insignificant duties which the professed servants of the fair place themselves in constant readiness to perform. In a very little time (having a plentiful fortune) fathers and mothers began to regard me as a good match, and I found easy admittance into the best families in town to observe their daughters ; but I, who was born to follow the fair to no purpose, have by the force

of my ill stars made my application to three jilts successively.

‘Hyæna is one of those who form themselves into a melancholy and indolent air, and endeavour to gain admirers from their inattention to all around them. Hyæna can loll in her coach, with something so fixed in her countenance that it is impossible to conceive her meditation is employed only on her dress and her charms in that posture. If it were not too coarse a simile, I should say Hyæna, in the figure she affects to appear in, is a spider in the midst of a cobweb, that is sure to destroy every fly that approaches it. The net Hyæna throws is so fine that you are taken in it before you can observe any part of her work. I attempted her for a long and weary season; but I found her passion went no further than to be admired, and she is of that unreasonable temper as not to value the inconstancy of her lovers, provided she can boast she once had their addresses.

‘Biblis was the second I aimed at, and her vanity lay in purchasing the adorers of others, and not in rejoicing in their love itself. Biblis is no man’s mistress, but every woman’s rival. As soon as I found this, I fell in love with Chloe, who is my present pleasure and torment. I have writ to her, danced with her, and fought for her, and have been her man in the sight and expectation of the whole town this three years, and thought myself near the end of my wishes, when the other day she called me into her closet, and told me, with a very grave face, that she was a woman of honour, and scorned to deceive a man who loved her with so much sincerity as she saw I did, and therefore she must inform me that she was by nature the most inconstant creature

breathing, and begged of me not to marry her : if I insisted upon it, I should ; but that she was lately fallen in love with another. What to do or say I know not, but desire you to inform me, and you will infinitely oblige,

SIR,
Your most humble Servant,

CHARLES YELLOW.'

ADVERTISEMENT.

MR. SLY,¹ haberdasher of hats at the corner of Devereux Court in the Strand, gives notice, that he has prepared very neat hats, rubbers, and brushes, for the use of young tradesmen in their last year of apprenticeship, at reasonable rates. T.

N^o. 188. *Friday, Oct. 5, 1711*
[STEELE.]

Lætus sum laudari a te laudato viro.—TULL.

HE is a very unhappy man who sets his heart upon being admired by the multitude, or affects a general and undistinguishing applause among men. What pious men call the testimony of a good conscience should be the measure of our ambition in this kind ; that is to say, a man of spirit should condemn the praise of the ignorant, and like being applauded for nothing but what he knows in his own heart he deserves. Besides which, the character of the person who commends you is to be considered, before you set a

¹ John Sly, according to the *Evening Post* of the following day, died of a mortification in his leg, after a long illness, on April 14, 1729. See Nos. 526, 532, 534, 545.

value upon his esteem. The praise of an ignorant man is only goodwill, and you should receive his kindness as he is a good neighbour in society, and not as a good judge of your actions in point of fame and reputation. The satirist said very well of popular praise and acclamations, 'Give the tinkers and cobblers their presents again, and learn to live of yourself.'¹ It is an argument of a loose and ungoverned mind, to be affected with the promiscuous approbation of the generality of mankind; and a man of virtue should be too delicate for so coarse an appetite of fame. Men of honour should endeavour only to please the worthy, and the man of merit should desire to be tried only by his peers. I thought it a noble sentiment which I heard yesterday uttered in conversation. 'I know,' said a gentleman, 'a way to be greater than any man: if he has worth in him I can rejoice in his superiority to me; and that satisfaction is a greater act of the soul in me, than any in him which can possibly appear to me.' This thought could not proceed but from a candid and generous spirit, and the approbation of such minds is what may be esteemed true praise. For with the common rate of men there is nothing commendable but what they themselves may hope to be partakers of or arrive at; but the motive truly glorious is, when the mind is set rather to do things laudable than to purchase reputation. Where there is that sincerity as the foundation of a good name, the kind opinion of virtuous men will be an unsought but a necessary consequence. The Lacedæmonians, though a plain people, and no pretenders to politeness, had a certain delicacy in their sense of glory, and sacrificed to the muses when they entered

¹ Persius, Sat. iv. 51.

upon any great enterprise.¹ They would have the commemoration of their actions be transmitted by the purest and most untainted memorialists. The din which attends victories and public triumphs is by far less eligible than the recital of the actions of great men by honest and wise historians. It is a frivolous pleasure to be the admiration of gaping crowds; but to have the approbation of a good man in the cool reflections of his closet is a gratification worthy an heroic spirit. The applause of the crowd makes the head giddy, but the attestation of a reasonable man makes the heart glad.

What makes the love of popular or general praise still more ridiculous is, that it is usually given for circumstances which are foreign to the persons admired. Thus they are the ordinary attendants on power and riches, which may be taken out of one man's hands and put into another's. The application only, and not the possession, makes those outward things honourable. The vulgar and men of sense agree in admiring men for having what they themselves would rather be possessed of; the wise man applauds him whom he thinks most virtuous; the rest of the world, him who is most wealthy.

When a man is in this way of thinking, I do not know what can occur to one more monstrous than to see persons of ingenuity address their services and performances to men no way addicted to liberal arts. In these cases, the praise on one hand and the patronage on the other, are equally the objects of ridicule. Dedications to ignorant men are as absurd as any of the speeches of Bulfinch² in the

¹ Plutarch's 'Life of Lycurgus.'

² A character in Brome's 'Northern Lass,' 1632, which was acted by Estcourt. See No. 468.

droll. Such an address one is apt to translate into other words; and when the different parties are thoroughly considered, the panegyric generally implies no more than if the author should say to the patron, 'My very good lord, you and I can never understand one another, therefore I humbly desire we may be intimate friends for the future.'

The rich may as well ask to borrow of the poor, as the man of virtue or merit hope for addition to his character from any but such as himself. He that commends another, engages so much of his own reputation as he gives to that person commended; and he that has nothing laudable in himself, is not of ability to be such a surety. The wise Phocion was so sensible how dangerous it was to be touched with what the multitude approved, that upon a general acclamation made when he was making an oration, he turned to an intelligent friend who stood near him, and asked, in a surprised manner, 'What slip have I made?'

I shall conclude this paper with a billet which has fallen into my hands, and was written to a lady from a gentleman whom she had highly commended. The author of it had formerly been her lover. When all possibility of commerce between them on the subject of love was cut off, she spoke so handsomely of him, as to give occasion for this letter:—

'MADAM,

'I SHOULD be insensible to a stupidity, if I could forbear making you my acknowledgments for your late mention of me with so much applause. It is, I think, your fate to give me new sentiments;

¹ Plutarch's 'Life of Phocion.'

as you formerly inspired me with the true sense of love, so do you now with the true sense of glory. As desire had the least part in the passion I heretofore professed towards you, so has vanity no share in the glory to which you have now raised me. Innocence, knowledge, beauty, virtue, sincerity, and discretion are the constant ornaments of her who has said this of me. Fame is a babbler, but I have arrived at the highest glory in this world, the commendation of the most deserving person in it.'

T.

N^o. 189. *Saturday, Oct. 6, 1711*
[ADDISON.]

—*Patriæ pietatis imago.*—VIRG., *Æn.* x. 824.

THE following letter being written to my bookseller, upon a subject of which I treated some time since, I shall publish it in this paper, together with the letter that was enclosed in it:—

‘Mr. BUCKLEY,

‘MR. SPECTATOR having of late descanted upon the cruelty of parents to their children,¹ I have been induced (at the request of several of Mr. Spectator’s admirers) to enclose this letter, which I assure you is the original from a father to his own son, notwithstanding the latter gave but little or no provocation. It would be wonderfully obliging to the world, if Mr. Spectator would give his opinion of it, in some of his speculations, and particularly to, Mr. Buckley,

Your humble Servant.’

¹ Nos. 181, 182.

‘SIRRAH,

‘**YOU** are a saucy audacious rascal, and both fool and mad, and I care not a farthing whether you comply or no; that does not raze out my impressions of your insolence, going about railing at me, and the next day to solicit my favour: these are inconsistencies such as discover the reason depraved. To be brief, I never desire to see your face; and, sirrah, if you go to the workhouse, it’s no disgrace to me for you to be supported there; and if you starve in the streets, I’ll never give anything underhand in your behalf. If I have any more of your scribbling nonsense, I’ll break your head the first time I set sight on you: you are a stubborn beast; is this your gratitude for my giving you money? You rogue, I’ll better your judgment, and give you a greater sense of your duty to (I regret to say) your father, &c.

‘*P.S.*—It’s prudence for you to keep out of my sight; for to reproach me, that might overcomes right, on the outside of your letter, I shall give you a great knock on the skull for it.’

Was there ever such an image of paternal tenderness! It was usual among some of the Greeks to make their slaves drink to excess, and then expose them to their children, who by that means conceived an early aversion to a vice which makes men appear so monstrous and irrational. I have exposed this picture of an unnatural father with the same intention, that its deformity may deter others from its resemblance. If the reader has a mind to see a father of the same stamp represented in the most exquisite strokes of humour, he may meet with it

U O P M

in one of the finest comedies that ever appeared upon the English stage: I mean the part of Sir Sampson in 'Love for Love.'¹

I must not however engage myself blindly on the side of the son, to whom the fond letter above-written was directed. His father calls him a 'saucy and audacious rascal' in the first line, and I am afraid upon examination he will prove but an ungracious youth. 'To go about railing' at his father, and to find no other place but 'the outside of his letter' to tell him 'that might overcomes right,' if it does not discover 'his reason to be depraved,' and 'that he is either fool or mad,' as the choleric old gentleman tells him, we may at least allow that the father will do very well in endeavouring to 'better his judgment, and give him a greater sense of his duty.' But whether this may be brought about 'by breaking his head,' or 'giving him a great knock on the skull,' ought I think to be well considered. Upon the whole, I wish the father has not met with his match, and that he may not be as equally paired with a son, as the mother in Virgil:—

Crudelis tu quoque mater :
Crudelis mater magis an puer improbus ille ?
Improbus ille puer, crudelis tu quoque mater.²

Or like the crow and her egg in the Greek proverb:—

Κακοῦ κόρακος κακὸν ᾠόν.³

I must here take notice of a letter which I have received from an unknown correspondent, upon the subject of my paper, upon which the foregoing

¹ Congreve's 'Love for Love' was produced in 1695.

² Eclogue viii. 48.

³ Bad crow, bad egg.

letter is likewise founded. The writer of it seems very much concerned lest that paper should seem to give encouragement to the disobedience of children towards their parents; but if the writer of it will take the pains to read it over again attentively, I daresay his apprehensions will vanish. Pardon and reconciliation are all the penitent daughter requests, and all that I contend for in her behalf; and in this case I may use the saying of an eminent wit, who upon some great men's pressing him to forgive his daughter who had married against his consent, told them he could refuse nothing to their instances, but that he would have them remember there was difference between giving and forgiving.

I must confess, in all controversies between parents and their children, I am naturally prejudiced in favour of the former. The obligations on that side can never be acquitted, and I think it is one of the greatest reflections upon human nature that paternal instinct should be a stronger motive to love than filial gratitude; that the receiving of favours should be a less inducement to goodwill, tenderness, and commiseration, than the conferring of them; and that the taking care of any person should endear the child or dependant more to the parent or benefactor, than the parent or benefactor to the child or dependant; yet so it happens, that for one cruel parent we meet with a thousand undutiful children. This is indeed wonderfully contrived (as I have formerly observed¹) for the support of every living species; but at the same time that it shows the wisdom of the Creator, it discovers the imperfection and degeneracy of the creature.

The obedience of children to their parents is the

¹ No. 120.

basis of all government, and set forth as the measure of that obedience which we owe to those whom Providence hath placed over us.

It is Father Le Compte,¹ if I am not mistaken, who tells us how want of duty in this particular is punished among the Chinese, insomuch that if a son should be known to kill or so much as to strike his father, not only the criminal but his whole family would be rooted out, nay the inhabitants of the place where he lived would be put to the sword, nay the place itself would be razed to the ground, and its foundations sown with salt; for, say they, there must have been an utter depravation of manners in that clan or society of people, who could have bred up among them so horrible an offender. To this I shall add a passage out of the first book of Herodotus. That historian in his account of the Persian customs and religion tells us, it is their opinion that no man ever killed his father, or that it is possible such a crime should be in nature; but that if anything like it should ever happen, they conclude that the reputed son must have been illegitimate, supposititious, or begotten in adultery. Their opinion in this particular shows sufficiently what a notion they must have had of undutifulness in general.

L.

¹ 'Present State of China,' Part ii.; Letter to the Cardinal d'Estrees. This Jesuit missionary's work was translated into English in 1697.

N^o. 190. *Monday, Oct. 8, 1711*
[STEELE.]

Servitus crescit nova.—HOR., 2 Od. viii. 18.

SINCE I made some reflections upon the general negligence used in the case of regard toward women, or, in other words, since I talked of wenching,¹ I have had epistles upon that subject, which I shall, for the present entertainment, insert as they lie before me.

‘Mr. SPECTATOR,

‘AS your speculations are not confined to any part of human life, but concern the wicked as well as the good, I must desire your favourable acceptance of what I, a poor strolling girl about town, have to say to you. I was told by a Roman Catholic gentleman who picked me up last week, and who, I hope, is absolved for what passed between us; I say, I was told by such a person, who endeavoured to convert me to his own religion, that in countries where Popery prevails, besides the advantage of licensed stews, there are large endowments given for the *incurabili*, I think he called them, such as are past all remedy, and are allowed such maintenance and support as to keep them without further care until they expire. This manner of treating poor sinners has, methinks, great humanity in it; and as you are a person who pretend to carry your reflections upon all subjects, whatever occur to you, with candour, and act above the sense of what misinterpretation you may meet with, I beg the

¹ See No. 182.

favour of you to lay before all the world the unhappy condition of us poor vagrants, who are really in a way of labour instead of idleness. There are crowds of us whose manner of livelihood has long ceased to be pleasing to us; and who would willingly lead a new life, if the rigour of the virtuous did not forever expel us from coming into the world again. As it now happens, to the eternal infamy of the male sex, falsehood among you is not reproachful, but credulity in women is infamous.

‘Give me leave, sir, to give you my history. You are to know that I am daughter of a man of good reputation, tenant to a man of quality. The heir of this great house took it in his head to cast a favourable eye upon me, and succeeded. I do not pretend to say he promised me marriage: I was not a creature silly enough to be taken by so foolish a story: but he ran away with me up to this town; and introduced me to a grave matron, with whom I boarded for a day or two with great gravity, and was not a little pleased with the change of my condition, from that of a country life to the finest company, as I believed, in the whole world. My humble servant made me to understand that I should be always kept in the plentiful condition I then enjoyed; when after a very great fondness towards me, he one day took his leave of me for four or five days. In the evening of the same day my good landlady came to me, and observing me very pensive began to comfort me, and with a smile told me I must see the world. When I was deaf to all she could say to divert me, she began to tell me with a very frank air that I must be treated as I ought, and not take these squeamish humours upon me, for my

friend had left me to the town; and, as their phrase is, she expected I would see company, or I must be treated like what I had brought myself to. This put me into a fit of crying: and I immediately, in a true sense of my condition, threw myself on the floor, deploring my fate, calling upon all that was good and sacred to succour me. While I was in all this agony, I observed a decrepit old fellow come into the room, and looking with a sense of pleasure in his face at all my vehemence and transport. In a pause of my distress I heard him say to the shameless old woman who stood by me, "She is certainly a new face, or else she acts it rarely." With that the gentlewoman, who was making her market of me, in all the turn of my person, the heaves of my passion, and the suitable changes of my posture, took occasion to commend my neck, my shape, my eyes, my limbs. All this was accompanied with such speeches as you may have heard horse-coursers make in the sale of nags when they are warranted for their soundness. You understand by this time that I was left in a brothel, and exposed to the next bidder that could purchase me of my patroness. This is so much the work of hell; the pleasure in the possession of us wenches abates in proportion to the degrees we go beyond the bounds of innocence; and no man is gratified if there is nothing left for him to debauch. Well, sir, my first man, when I came upon the town, was Sir Jeoffrey Foible, who was extremely lavish to me of his money, and took such a fancy to me that he would have carried me off, if my patroness would have taken any reasonable terms for me: but as he was old, his covetousness was his strongest passion, and poor I was soon left exposed to be the common refuse of all the

rakes and debauchees in town. I cannot tell whether you will do me justice or no, until I see whether you print this or not; otherwise, as I now live with Sal,¹ I could give you a very just account of who and who is together in this town. You perhaps won't believe it; but I know of one who pretends to be a very good Protestant who lies with a Roman Catholic: but more of this hereafter, as you please me. There do come to our house the greatest politicians of the age; and Sal is more shrewd than anybody thinks: nobody can believe that such wise men could go to bawdy-houses out of idle purposes; I have heard them often talk of Augustus Cæsar, who had intrigues with the wives of senators, not out of wantonness but stratagem.

'It is a thousand pities you should be so severely virtuous as I fear you are; otherwise, after one visit or two, you would soon understand that we women of the town are not such useless correspondents as you may imagine. You have undoubtedly heard that it was a courtesan who discovered Cataline's conspiracy. If you print this I'll tell you more; and am in the meantime,

SIR,

Your most humble Servant,

REBECCA NETTLETOP.'

'MR. SPECTATOR,

'I AM an idle young woman that would work for my livelihood, but that I am kept in such a manner as I cannot stir out. My tyrant is an old jealous fellow, who allows me nothing to appear in. I have but one shoe and one slipper; no head-

¹ A well-known courtesan.

dress, and no upper petticoat. As you set up for a reformer, I desire you would take me out of this wicked way, and keep me yourself.

EVE AFTERDAY.'

'Mr. SPECTATOR,

'I AM to complain to you of a set of impertinent coxcombs, who visit the apartments of us women of the town, only, as they call it, to see the world. I must confess to you, this to men of delicacy might have an effect to cure them; but as they are stupid, noisy, and drunken fellows, it tends only to make vice in themselves, as they think, pleasant and humorous, and at the same time nauseous in us. I shall, sir, hereafter from time to time give you the names of these wretches who pretend to enter our houses merely as spectators. These men think it wit to use us ill. Pray tell them, however worthy we are of such treatment, it is unworthy them to be guilty of it towards us. Pray, sir, take notice of this, and pity the oppressed. I wish we could add to it, the innocent.' T.

N^o. 191. *Tuesday, Oct. 9, 1711*
[ADDISON.]

—δύλον ὄνειρον.—HOM., Il. ii. 6.

SOME ludicrous schoolmen have put the case, that if an ass were placed between two bundles of hay, which affected his senses equally on each side, and tempted him in the very same degree, whether it would be possible for him to eat of either. They generally determine this question to

the disadvantage of the ass, who they say would starve in the midst of plenty, as not having a single grain of freewill to determine him more to the one than to the other. The bundle of hay on either side striking his sight and smell in the same proportion, would keep him in a perpetual suspense, like the two magnets which travellers have told us, are placed one of them in the roof, and the other in the floor of Mahomet's burying-place at Mecca, and by that means, say they, pull the impostor's iron coffin with such an equal attraction, that it hangs in the air between both of them. As for the ass's behaviour in such nice circumstances, whether he would starve sooner than violate his neutrality to the two bundles of hay, I shall not presume to determine; but only take notice of the conduct of our own species in the same perplexity. When a man has a mind to venture his money in a lottery, every figure of it appears equally alluring, and as likely to succeed as any of its fellows. They all of them have the same pretensions to good luck, stand upon the same foot of competition, and no manner of reason can be given why a man should prefer one to the other before the lottery is drawn. In this case, therefore, caprice very often acts in the place of reason, and forms to itself some groundless imaginary motive, where real and substantial ones are wanting. I know a well-meaning man that is very well pleased to risk his good fortune upon the number 1711, because it is the year of our Lord. I am acquainted with a tacker that would give a good deal for the number 134¹. On the contrary I have been told of a certain zealous Dissenter, who

¹ The number of the minority who wished, in 1704, to tack a Bill against Occasional Conformity to a Money Bill.

being a great enemy to Popery, and believing that bad men are the most fortunate in this world, will lay two to one on the number 666¹ against any other number, because, says he, it is the number of the beast. Several would prefer the number 12,000 before any other, as it is the number of the pounds in the great prize. In short, some are pleased to find their own age in their number; some that they have got a number which makes a pretty appearance in the ciphers, and others because it is the same number that succeeded in the last lottery. Each of these, upon no other grounds, thinks he stands fairest for the great lot, and that he is possessed of what may not be improperly called the Golden Number.

These principles of election are the pastimes and extravagances of human reason, which is of so busy a nature, that it will be exerting itself in the meanest trifles, and working even when it wants materials. The wisest of men are sometimes acted² by such unaccountable motives, as the life of the fool and the superstitious is guided by nothing else.

I am surprised that none of the fortune-tellers, or as the French call them, the *diseurs de bonne aventure*, who publish their bills in every quarter of the town, have³ turned our lotteries to their advantage; did any of them set up for a caster of fortunate figures, what might he not get by his pretended discoveries and predictions?

I remember among the advertisements in the *Post-Boy* of September the 27th, I was surprised to see the following one:—

¹ The early editions have 1666, by mistake.

² Actuated.

³ 'Have not,' in the early editions, in error.

‘This is to give notice, that ten shillings over and above the market price will be given for the ticket in the £150,000 lottery, No. 132, by Nath. Cliff at the Bible and Three Crowns in Cheapside.’

This advertisement has given great matter of speculation to coffee-house theorists. Mr. Cliff’s principles and conversation have been canvassed upon this occasion, and various conjectures made why he should thus set his heart upon No. 132. I have examined all the powers in those numbers, broken them into fractions, extracted the square and cube root, divided and multiplied them all ways, but could not arrive at the secret till about three days ago, when I received the following letter from an unknown hand; by which I find that Mr. Nathaniel Cliff is only the agent, and not the principal, in this advertisement:—

‘MR. SPECTATOR,

‘I AM the person that lately advertised I would give ten shillings more than the current price for the ticket No. 132 in the lottery now drawing, which is a secret I have communicated to some friends, who rally me incessantly upon that account. You must know I have but one ticket, for which reason, and a certain dream I have lately had more than once, I was resolved it should be the number I most approved. I am so positive I have pitched upon the great lot, that I could almost lay all I am worth of it. My visions are so frequent and strong upon this occasion, that I have not only possessed the lot, but disposed of the money which in all probability it will sell for. This morning, in particular, I set up an equipage which I look upon to

be the gayest in the town. The liveries are very rich, but not gaudy. I should be very glad to see a speculation or two upon lottery subjects, in which you would oblige all people concerned, and in particular,

Your most humble Servant,

GEORGE GOSSLING.

‘*P.S.*—Dear Spec., if I get the 12,000 pound I’ll make thee a handsome present.’

After having wished my correspondent good luck, and thanked him for his intended kindness, I shall for this time dismiss the subject of the lottery, and only observe that the greatest part of mankind are in some degree guilty of my friend Gossling’s extravagance. We are apt to rely upon future prospects, and become really expensive while we are only rich in possibility. We live up to our expectations, not to our possessions, and make a figure proportionable to what we may be, not what we are. We outrun our present income, as not doubting to disburse¹ ourselves out of the profits of some future place, project, or reversion, that we have in view. It is through this temper of mind, which is so common among us, that we see tradesmen break, who have met with no misfortunes in their business, and men of estates reduced to poverty, who have never suffered from losses or repairs, tenants, taxes, or lawsuits. In short, it is this foolish, sanguine temper, this depending upon contingent futurities that occasions romantic generosity, chimerical grandeur, senseless ostentation, and generally ends in beggary and ruin. The man who will live above his present circumstances is in great danger of living in a little time

¹ Reimburse.

much beneath them, or, as the Italian proverb runs, 'The man who lives by hope will die by hunger.'

It should be an indispensable rule in life, to contract our desires to our present condition, and, whatever may be our expectations, to live within the compass of what we actually possess. It will be time enough to enjoy an estate when it comes into our hands; but if we anticipate our good fortune we shall lose the pleasure of it when it arrives, and may possibly never possess what we have so foolishly counted upon. L.

N^o. 192. *Wednesday, Oct. 10, 1711*
[STEELE.]

—*Uno ore omnes omnia
Bona dicere, et laudare fortunas meas,
Qui gnatum haberem tali ingenio præditum.*

—TER., And., Act i. sc. 1.

I STOOD the other day and beheld a father sitting in the middle of a room with a large family of children about him; and methought I could observe in his countenance different motions of delight, as he turned his eye towards the one and the other of them. The man is a person moderate in his designs for their preferment and welfare; and as he has an easy fortune, he is not solicitous to make a great one. His eldest son is a child of a very towardly disposition, and as much as the father loves him I dare say he will never be a knave to improve his fortune. I do not know any man who has a juster relish of life than the person I am speaking of, or keeps a better guard against the terrors of want or the hopes of gain. It is usual,

in a crowd of children, for the parent to name out of his own flock all the great officers of the kingdom. There is something so very surprising in the parts of a child of a man's own, that there is nothing too great to be expected from his endowments. I know a good woman who has but three sons, and there is, she says, nothing she expects with more certainty than that she shall see one a bishop, the other a judge, and the third a court physician. The humour is, that anything which can happen to any man's child, is expected by every man for his own. But my friend whom I was going to speak of, does not flatter himself with such vain expectations, but has his eye more upon the virtue and disposition of his children, than their advancement or wealth. Good habits are what will certainly improve a man's fortune and reputation; but on the other side, affluence of fortune will not as probably produce good affections of the mind.

It is very natural for a man of a kind disposition to amuse himself with the promises his imagination makes to him of the future condition of his children, and to represent to himself the figure they shall bear in the world after he has left it. When his prospects of this kind are agreeable, his fondness gives as it were a longer date to his own life; and the survivorship of a worthy man to¹ his son, is a pleasure scarce inferior to the hopes of the continuance of his own life. That man is happy who can believe of his son, that he will escape the follies and indiscretions of which he himself was guilty, and pursue and improve everything that was valuable in him. The continuance of his virtue is much more to be regarded than that of his life; but it

¹ Altered in later editions to 'in.'

is the most lamentable of all reflections, to think that the heir of a man's fortune is such a one as will be a stranger to his friends, alienated from the same interests, and a promoter of everything which he himself disapproved. An estate in possession of such a successor to a good man, is worse than laid waste; and the family of which he is the head, is in a more deplorable condition than that of being extinct.

When I visit the agreeable seat of my honoured friend Ruricola, and walk from room to room revolving many pleasing occurrences, and the expressions of many just sentiments I have heard him utter, and see the booby his heir in pain while he is doing the honours of his house to the friend of his father, the heaviness it gives one is not to be expressed. Want of genius is not to be imputed to any man; but want of humanity is a man's own fault. The son of Ruricola (whose life was one continued series of worthy actions and gentleman-like inclinations) is the companion of drunken clowns, and knows no sense of praise but in the flattery he receives from his own servants; his pleasures are mean and inordinate, his language base and filthy, his behaviour rough and absurd. Is this creature to be accounted the successor of a man of virtue, wit, and breeding? At the same time that I have this melancholy prospect at the house where I miss my old friend, I can go to a gentleman's not far off it, where he has a daughter who is the picture both of his body and mind; but both improved with the beauty and modesty peculiar to her sex. It is she who supplies the loss of her father to the world: she without his name or fortune is a truer memorial of him, than her brother who succeeds him in both.

Such an offspring as the eldest son of my friend, perpetuates his father in the same manner as the appearance of his ghost would. It is indeed Ruricola, but it is Ruricola grown frightful.

I know not to what to attribute the brutal turn which this young man has taken, except it may be to a certain severity and distance which his father used towards him; and might, perhaps, have occasioned a dislike to those modes of life which were not made amiable to him by freedom and affability.

We may promise ourselves that no such excrescence will appear in the family of the Corneli¹,
(where the father lives with his sons like their eldest brother, and the sons converse with him as if they did it for no other reason but that he is the wisest man of their acquaintance.) As the Corneli are eminent traders, their good correspondence with each other is useful to all that know them as well as to themselves. And their friendship, good-will, and kind offices, are disposed of jointly as well as their fortune; so that no one ever obliged one of them, who had not the obligation multiplied in returns from them all.

It is the most beautiful object the eyes of man can behold, to see a man of worth and his son live in an entire unreserved correspondence. The mutual kindness and affection between them give an inexpressible satisfaction to all who know them. It is a sublime pleasure which increases by the participation. It is as sacred as friendship, as pleasurable as love, and as joyful as religion. This

¹ It is alleged that there is here a personal reference to Sir Francis Eyles, Bart., alderman, and director of the East India Company, and to his sons, Sir John Eyles, Bart., Lord Mayor in 1727, and Sir Joseph Eyles, sheriff of London in 1725.

state of mind does not only dissipate sorrow, which would be extreme without it, but enlarges pleasures which would otherwise be contemptible. (The most indifferent thing has its force and beauty when it is spoke by a kind father, and an insignificant trifle has its weight when offered by a dutiful child.) I know not how to express it, but I think I may call it a transplanted self-love. All the enjoyments and sufferings which a man meets with, are regarded only as they concern him in the relation he has to another. A man's very honour receives a new value to him, when he thinks that when he is in his grave it will be had in remembrance that such an action was done by such a one's father. Such considerations sweeten the old man's evening, and his soliloquy delights him when he can say to himself, 'No man can tell my child his father was either unmerciful or unjust. My son shall meet many a man who shall say to him, "I was obliged to thy father, and be my child a friend to his child for ever."'

It is not in the power of all men to leave illustrious names or great fortunes to their posterity, but they can very much conduce to their having industry, probity, valour, and justice. It is in every man's power to leave his son the honour of descending from a virtuous man, and add the blessings of Heaven to whatever he leaves him. I shall end this rhapsody with a letter to an excellent young man of my acquaintance who has lately lost a worthy father.

'DEAR SIR,

'I KNOW no part of life more impertinent than the office of administering consolation: I will not enter into it, for I cannot but applaud your grief. The virtuous principles you had from that

excellent man whom you have lost, have wrought in you as they ought, to make a youth of three and twenty incapable of comfort upon coming into possession of a great fortune. I doubt not but you will honour his memory by a modest enjoyment of his estate; and scorn to triumph over his grave by employing in riot, excess, and debauchery, what he purchased with so much industry, prudence, and wisdom. This is the true way to show the sense you have of your loss, and to take away the distress of others upon the occasion. You cannot recall your father by your grief, but you may revive him to his friends by your conduct.' T.

N^o. 193. *Thursday, Oct. 11, 1711*
[STEELE.]

—*Ingentem foribus domus alta superbis*
Mane salutantum totis vomit ædibus undam.

—VIRG., *Georg.* ii. 461.

WHEN we look round us, and behold the strange variety of faces and persons which fill the streets with business and hurry, it is no unpleasant amusement to make guesses at their different pursuits, and judge by their countenances what it is that so anxiously engages their present attention. Of all this busy crowd there are none who would give a man inclined to such inquiries better diversion for his thoughts than those whom we call good courtiers, and such as are assiduous at the levees of great men. These worthies are got into an habit of being servile with an air, and enjoy a certain vanity in being known for understanding how the world passes. In the pleasure of this they can rise early, go abroad sleek and well-dressed,

with no other hope or purpose but to make a bow to a man in court favour, and be thought, by some insignificant smile of his, not a little engaged in his interests and fortunes. It is wondrous that a man can get over the natural existence and possession of his own mind so far as to take delight either in paying or receiving such cold and repeated civilities. But what maintains the humour is, that outward show is what most men pursue, rather than real happiness. Thus both the idol and idolater equally impose upon themselves in pleasing their imaginations this way. But as there are very many of her Majesty's good subjects who are extremely uneasy at their own seats in the country, where all from the skies to the centre of the earth is their own, and have a mighty longing to shine in courts, or be partners in the power of the world; I say, for the benefit of these, and others who hanker after being in the whisper with great men, and vexing their neighbours with the changes they would be capable of making in the appearance at a country sessions, it would not methinks be amiss to give an account of that market for preferment, a great man's levee.

For aught I know, this commerce between the mighty and their slaves, very justly represented, might do so much good as to incline the great to regard business rather than ostentation; and make the little know the use of their time too well to spend it in vain applications and addresses.

The famous doctor in Moorfields, who gained so much reputation for his horary predictions,¹ is said to have had in his parlour different ropes to little bells, which hung in the room above-stairs, where

¹ Several astrologers lived in 'the by-allies in Moorfields.' Cf. 'Hudibras,' Pt. II. iii. 521 *seq.*

the doctor thought fit to be oraculous. If a girl had been deceived by her lover, one bell was pulled; and if a peasant had lost a cow, the servant¹ rung another. This method was kept in respect to all other passions and concerns, and the skilful waiter below² sifted the inquirer, and gave the doctor notice accordingly. The levee of a great man is laid after the same manner, and twenty whispers, false alarms, and private intimations pass backward and forward, from the porter, the valet, and the patron himself, before the gaping crew who are to pay their court are gathered together; when the scene is ready, the doors fly open and discover his lordship.

There are several ways of making this first appearance: you may be either half dressed, and washing yourself, which is, indeed, the most stately; but this way of opening is peculiar to military men, in whom there is something graceful in exposing themselves naked; but the politicians, or civil officers, have usually affected to be more reserved, and preserve a certain chastity of deportment. Whether it be hieroglyphical, or not, this difference in the military and civil list, I will not say, but have³ ever understood the fact to be, that the close minister is buttoned up, and the brave officer open-breasted on these occasions.

However that is, I humbly conceive the business of a levee is to receive the acknowledgments of a multitude, that a man is wise, bounteous,⁴ valiant, and powerful. When the first shot of eyes are made, it is wonderful to observe how much submission the patron's modesty can bear, and how

¹ 'Rope' (folio). ² 'And a skilful servant' (folio).

³ 'List, but I have' (folio).

⁴ 'Beauteous' (folio and first 8vo editions).

much servitude the client's spirit can descend to. In the vast multiplicity of business, and the crowd about him, my lord's parts are usually so great, that, to the astonishment of the whole assembly, he has something to say to every man there, and that so suitable to his capacity, as any man may judge that it is not without talents that men can arrive at great employments. I have known a great man ask a flag-officer which way was the wind, a commander of horse the present price of oats, and a stock-jobber at what discount such a fund was, with as much ease as if he had been bred to each of those several ways of life. Now this is extremely obliging; for at the same time that the patron informs himself of matters, he gives the person of whom he inquires an opportunity to exert himself. What adds to the pomp of those interviews is, that it is performed with the greatest silence and order imaginable. The patron is usually in the midst of the room, and some humble person gives him a whisper, which his lordship answers aloud, 'It is well. Yes, I am of your opinion. Pray inform yourself further, you may be sure of my part in it.' This happy man is dismissed, and my lord can turn himself to a business of a quite different nature, and off-hand give as good an answer as any great man is obliged to. For the chief point is to keep in generals, and if there be anything offered that's particular, to be in haste.

But we are now in the height of the affair, and my lord's creatures have all had their whispers round to keep up the farce of the thing, and the dumb show is become more general. He casts his eye to that corner, and there to Mr. Such a one; to the other, 'And when did you come to town?' and perhaps just before he nods to another, and enters.

with him, 'But, sir, I am glad to see you, now I think of it.' Each of those are happy for the next four-and-twenty hours; and those who bow in ranks undistinguished, and by dozens at a time, think they have very good prospects if they may hope to arrive at such notices half a year hence.

The satirist says there is seldom common sense in high fortune;¹ and one would think, to behold a levee, that the great were not only infatuated with their station, but also that they believed all below were seized too, else how is it possible they could think of imposing upon themselves and others in such a degree, as to set up a levee for anything but a direct farce? But such is the weakness of our nature, that when men are a little exalted in their condition, they immediately conceive they have additional senses, and their capacities enlarged not only above other men, but above human comprehension itself. Thus it is ordinary to see a great man attend one listening, bow to one at a distance, and call to a third at the same instant. A girl in new ribbons is not more taken with herself, nor does she betray more apparent coquetries, than even a wise man in such a circumstance of courtship. I do not know anything that I ever thought so very distasteful as the affectation which is recorded of Cæsar, to wit, that he would dictate to three several writers at the same time. This was an ambition below the greatness and candour of his mind. He indeed (if any man had pretensions to greater faculties than any other mortal) was the person; but such a way of acting is childish, and inconsistent with the manner of our being. And it appears from the very nature of things that there cannot be anything effectually

¹ Juvenal, Sat. viii. 73.

despatched in the distraction of a public levee, but the whole seems to be a conspiracy of a set of servile slaves, to give up their own liberty to take away their patron's understanding. T.

N^o. 194. *Friday, Oct. 12, 1711*
[STEELE.]

Difficili bile tumet jecur.—HOR., 1 Od. xiii. 4.

THE present paper shall consist of two letters, which observe upon faults that are easily cured both in love and friendship. In the latter, as far as it merely regards conversation, the person who neglects visiting an agreeable friend is punished in the very transgression; for a good companion is not found in every room we go into. But the case of love is of a more delicate nature, and the anxiety is inexpressible if every little instance of kindness is not reciprocal. There are things in this sort of commerce which there are not words to express, and a man may not possibly know how to represent, which yet may tear his heart into ten thousand tortures. To be grave to a man's mirth, unattentive to his discourse, or to interrupt either with something that argues a disinclination to be entertained by him, has in it something so disagreeable, that the utmost steps which may be made in further enmity cannot give greater torment. The gay Corinna, who sets up for an indifference and becoming heedlessness, gives her husband all the torment imaginable out of mere insolence, with this peculiar vanity, that she is to look as gay as a maid in the character of a wife. It is no matter what is the reason of a man's grief, if it be heavy as it is. Her unhappy man is

convinced that she means him no dishonour, but pines to death because she will not have so much deference to him as to avoid the appearances of it. The author of the following letter is perplexed with an injury that is in a degree yet less criminal, and yet the source of the utmost unhappiness.

‘ Mr. SPECTATOR,

‘ I HAVE read your papers which relate to jealousy,¹ and desire your advice in my case, which you will say is not common. I have a wife of whose virtue I am not in the least doubtful; yet I cannot be satisfied she loves me, which gives me as great uneasiness as being faulty the other way would do. I know not whether I am not yet more miserable than in that case, for she keeps possession of my heart without the return of hers. I would desire your observations upon that temper in some women, who will not condescend to convince their husbands of their innocence or their love, but are wholly negligent of what reflections the poor men make upon their conduct (so they cannot call it criminal), when at the same time a little tenderness of behaviour, or regard to show an inclination to please them, would make them entirely at ease. Do not such women deserve all the misinterpretation which they neglect to avoid? or are they not in the actual practice of guilt, who care not whether they are thought guilty or not? If my wife does the most ordinary thing, as visiting her sister, or taking the air with her mother, it is always carried with the air of a secret: then she will sometimes tell a thing of no consequence, as if it was only want of memory made her conceal it before; and this only to dally

¹ Nos. 170, 171, 178.

with my anxiety. I have complained to her of this behaviour in the gentlest terms imaginable, and beseeched her not to use him who desired only to live with her like an indulgent friend, as the most morose and unsociable husband in the world. It is no easy matter to describe our circumstance, but it is miserable with this aggravation, that it might be easily mended, and yet no remedy endeavoured. She reads you, and there is a phrase or two in this letter which she will know come from me. If we enter into an explanation which may tend to our future quiet by your means, you shall have our joint thanks: in the meantime I am (as much as I can in this ambiguous condition be anything),

SIR,

Your humble Servant.'

'MR. SPECTATOR,

'GIVE me leave to make you a present of a character not yet described in your papers; which is that of a man who treats his friend with the same odd variety which a fanatical female tyrant practises towards her lover. I have for some time had a friendship with one of these mercurial persons: the rogue I know loves me, yet takes advantage of my fondness for him to use me as he pleases. We are by turns the best friends, and the greatest strangers imaginable: sometimes you would think us inseparable; at other times he avoids me for a long time, yet neither he nor I know why. When we meet next by chance, he is amazed he has not seen me, is impatient for an appointment the same evening; and when I expect he should have kept it, I have known him slip away to another place; where he has sat reading the news, when there is no post; smoking his pipe, which he seldom cares for; and

staring about him in company with whom he has had nothing to do, as if he wondered how he came there.

‘That I may state my case to you the more fully, I shall transcribe some short minutes I have taken of him in my almanac since last spring; for you must know there are certain seasons of the year, according to which, I will not say our friendship, but the enjoyment of it rises or falls: in March and April he was as various as the weather; in May and part of June, I found him the sprightliest, best-humoured fellow in the world; in the dog-days, he was much upon the indolent; in September, very agreeable, but very busy; and since the glass fell last to changeable, he has made three appointments with me, and broke them every one. However I have good hopes of him this winter, especially if you will lend me your assistance to reform him, which will be a great ease and pleasure to,

October 9, 1711.

T.

SIR,

Your most humble Servant.’

No. 195. *Saturday, Oct. 13, 1711*
[ADDISON.]

*Νήπιοι, οὐδ’ ἴσασιν ὅσῳ πλέον ἤμισυ παντός,
’Ουδ’ ὅσον ἐν μαλάχῃ τε δὲ ἀσφοδέλῳ μέγ’ ὄνειρα.*
—HES., Oper. and Dier., i. 40.

THERE is a story in the Arabian Nights Tales,¹ of a king who had long languished under an ill habit of body, and had taken abundance of remedies, but to no purpose. At length, says the fable, a physician cured him by the

¹ The History of the Greek King and Douban the Physician, told by the Fisherman to the Genie.

following method. He took an hollow ball of wood, and filled it with several drugs, after which he closed it up so artificially that nothing appeared. He likewise took a mall, and after having hollowed the handle, and that part which strikes the ball, he enclosed in them several drugs after the same manner as in the ball itself. He then ordered the Sultan, who was his patient, to exercise himself early in the morning with these rightly prepared instruments, till such time as he should sweat; when, as the story goes, the virtue of the medicaments perspiring through the wood, had so good an influence on the Sultan's constitution, that they cured him of an indisposition which all the compositions he had taken inwardly had not been able to remove. This Eastern allegory is finely contrived to show us how beneficial bodily labour is to health, and that exercise is the most effectual physic. I have described, in my hundred and fifteenth paper, from the general structure and mechanism of an human body, how absolutely necessary exercise is for its preservation. I shall in this place recommend another great preservative of health, which in many cases produces the same effects as exercise, and may in some measure supply its place where opportunities of exercise are wanting. The preservative I am speaking of is temperance, which has those particular advantages above all other means of health, that it may be practised by all ranks and conditions, at any season, or in any place. It is a kind of regimen into which every man may put himself, without interruption to business, expense of money, or loss of time. If exercise throws off all superfluities, temperance prevents them. If exercise clears the vessels, temperance neither satiates nor overstrains them. If exercise

raises proper ferments in the humours, and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herself in all her force and vigour. If exercise dissipates a growing distemper, temperance starves it.

Physic, for the most part, is nothing else but the substitute of exercise or temperance. Medicines are indeed absolutely necessary in acute distempers, that cannot wait the slow operations of these two great instruments of health; but did men live in an habitual course of exercise and temperance there would be but little occasion for them. Accordingly we find that those parts of the world are the most healthy, where they subsist by the chase; and that men lived longest when their lives were employed in hunting, and when they had little food besides what they caught. Blistering, cupping, bleeding are seldom of use but to the idle and intemperate; as all those inward applications which are so much in practice among us, are for the most part nothing else but expedients to make luxury consistent with health. The apothecary is perpetually employed in countermining the cook and the vintner. It is said of Diogenes,¹ that meeting a young man who was going to a feast, he took him up in the street and carried him home to his friends, as one who was running into imminent danger, had not he prevented him. What would that philosopher have said had he been present at the gluttony of a modern meal? Would not he have thought the master of a family mad, and have begged his servants to tie down his hands, had he seen him devour fowl, fish, and flesh; swallow oil and vinegar, wines and spices; throw down salads of twenty different herbs, sauces of

¹ Diog. Laert., 'Lives of the Philosophers,' Book vi. chap. ii.

an hundred ingredients, confections and fruits of numberless sweets and flavours? What unnatural motions and counterferments must such a medley of intemperance produce in the body? For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gout and dropsies, fevers and lethargies, with other innumerable distempers lying in ambuscade among the dishes.

Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way, not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom can escape him.

It is impossible to lay down any determinate rule for temperance, because what is luxury in one may be temperance in another; but there are few that have lived any time in the world who are not judges of their own constitutions, so far as to know what kinds and what proportions of food do best agree with them. Were I to consider my readers as my patients, and to prescribe such a kind of temperance as is accommodated to all persons, and such as is particularly suitable to our climate and way of living, I would copy the following rules of a very eminent physician. Make your whole repast out of one dish. If you indulge in a second, avoid drinking anything strong till you have finished your meal; at the same time abstain from all sauces, or at least such as are not the most plain and simple. A man could not well be guilty of gluttony if he stuck to these few obvious and easy rules. In the first case there would be no variety of tastes to solicit his palate, and occasion excess; nor in the second any artificial pro-

vocatives to relieve satiety, and create a false appetite. Were I to prescribe a rule for drinking, it should be formed upon a saying quoted by Sir William Temple:¹ 'The first glass for myself, the second for my friends, the third for good humour, and the fourth for mine enemies.' But because it is impossible for one who lives in the world to diet himself always in so philosophical a manner, I think every man should have his days of abstinence according as his constitution will permit. These are great reliefs to nature, as they qualify her for struggling with hunger and thirst, whenever any distemper or duty of life may put her upon such difficulties; and at the same time give her an opportunity of extricating herself from her oppressions, and recovering the several tones and springs of her distended vessels. Besides, that abstinence well timed often kills a sickness in embryo, and destroys the first seeds of an indisposition. It is observed by two or three ancient authors,² that Socrates, notwithstanding he lived in Athens during that great plague, which has made so much noise through all ages, and has been celebrated at different times by such eminent hands, I say, notwithstanding that he lived in the time of this devouring pestilence, he never caught the least infection, which those writers unanimously ascribe to that uninterrupted temperance which he always observed.

And here I cannot but mention an observation which I have often made upon reading the lives of

¹ In his essay upon 'Health and Long Life,' Temple says of wine—not as a quotation—'Whereof the first glass may pass for health, the second for good humour, the third for our friends, but the fourth is for our enemies.'

² Diogenes Laertius, 'Life of Socrates'; Ælian, in Var. Hist., Book xiii.

the philosophers, and comparing it with any series of kings or great men of the same number. If we consider these ancient sages, a great part of whose philosophy consisted in a temperate and abstemious course of life, one would think the life of a philosopher and the life of a man were of two different dates. For we find that the generality of these wise men were nearer an hundred than sixty years of age at the time of their respective deaths. But the most remarkable instance of the efficacy of temperance towards the procuring of long life is what we meet with in a little book published by Lewis Cornaro,¹ the Venetian, which I the rather mention, because it is of undoubted credit, as the late Venetian ambassador, who was of the same family, attested more than once in conversation, when he resided in England. Cornaro, who was the author of the little treatise I am mentioning, was of an infirm constitution until about forty, when by obstinately persisting in an exact course of temperance, he recovered a perfect state of health; insomuch that at fourscore he published his book, which has been translated into English under the title of 'The sure way of attaining a long and healthful life.' He lived to give a third or fourth edition of it, and after having passed his hundredth year, died without pain or agony, and like one who falls asleep. The treatise I mention has been taken notice of by several eminent authors, and is written

¹ Lerigo Cornaro's *Discorsi della vita sobria*, first published at Padua, in three parts, 1558-1565, was translated by W. Jones in 1704 under the title of 'Sure and certain methods of attaining a long and healthy life.' There had been an earlier translation by George Herbert in 1634. Giovanni Cornaro had been Venetian ambassador at the Court of Charles II. of Spain before he came to England.

with such a spirit of cheerfulness, religion, and good sense, as are the natural concomitants of temperance and sobriety. The mixture of the old man in it is rather a recommendation than a discredit to it.

Having designed this paper as the sequel to that upon Exercise, I have not here considered temperance as it is a moral virtue, which I shall make the subject of a future speculation, but only as it is the means of health. L.

N^o. 196. *Monday, Oct. 15, 1711*
[STEELE.]

Est ulubris, animus si te non deficit æquus.

—HOR., 1 Ep. xi. 30.

‘MR. SPECTATOR,

‘THERE is a particular fault which I have observed in most of the moralists in all ages, and that is, that they are always professing themselves and teaching others to be happy. This state is not to be arrived at in this life, therefore I would recommend to you to talk in an humbler strain than your predecessors have done, and instead of presuming to be happy, instruct us only to be easy. The thoughts of him who would be discreet, and aim at practicable things, should turn upon allaying our pain rather than promoting our joy. Great inquietude is to be avoided, but great felicity is not to be attained. The great lesson is equanimity, a regularity of spirit, which is a little above cheerfulness and below mirth. Cheerfulness is always to be supported if a man is out of pain, but mirth to a prudent man should always be accidental: it should naturally arise out of the occasion, and the occasion

seldom be laid for it; for those tempers who want mirth to be pleased are like the constitutions which flag without the use of brandy. Therefore, I say, let your precept be, "Be easy." That mind is dissolute and ungoverned which must be hurried out of itself by loud laughter or sensual pleasure, or else be¹ wholly inactive.

'There are a couple of old fellows of my acquaintance who meet every day and smoke a pipe, and by their mutual love to each other, though they have been men of business and bustle in the world, enjoy a greater tranquillity than either could have worked himself into by any chapter of Seneca. Indolence of body and mind, when we aim at no more, is very frequently enjoyed; but the very inquiry after happiness has something restless in it, which a man who lives in a series of temperate meals, friendly conversations, and easy slumbers, gives himself no trouble about. While men of refinement are talking of tranquillity he possesses it.

'What I would by these broken expressions recommend to you, Mr. Spectator, is, that you would speak of the way of life which plain men may pursue to fill up the spaces of time with satisfaction. It is a lamentable circumstance that wisdom, or, as you call it, philosophy, should furnish ideas only for the learned; and that a man must be a philosopher to know how to pass away his time agreeably. It would therefore be worth your pains to place in an handsome light the relations and affinities among men, which render their conversation with each other so grateful, that the highest talents give but an impotent pleasure in comparison with them. You may find descriptions and discourses which will

'Is' (folio).

render the fireside of an honest artificer as entertaining as your own club is to you. Good-nature has an endless source of pleasures in it; and the representation of domestic life, filled with its natural gratifications (instead of the necessary vexations which are generally insisted upon in the writings of the witty) will be a very good office to society.

‘The vicissitudes of labour and rest in the lower part of mankind, make their being pass away with that sort of relish which we express by the word comfort; and should be treated of by you, who are a Spectator, as well as such subjects which appear indeed more speculative, but are less instructive. In a word, sir, I would have you turn your thoughts to the advantage of such as want you most; and show that simplicity, innocence, industry, and temperance, are arts which lead to tranquillity, as much as learning, wisdom, knowledge, and contemplation.

I am, SIR,

Your most humble Servant,

T. B.’

‘MR. SPECTATOR,

‘HACKNEY, *October 12.*

‘I AM the young woman whom you did so much justice to some time ago, in acknowledging that I am perfect mistress of the fan, and use it with the utmost knowledge and dexterity.¹ Indeed the world, as malicious as it is, will allow, that from an hurry of laughter I recollect myself the most suddenly, make a curtsy, and let fall my hands before me, closing my fan at the same instant, the best of any woman in England. I am not a little delighted that I have had your notice and approbation: and

¹ No. 134.

however other young women may rally me out of envy, I triumph in it, and demand a place in your friendship. You must therefore permit me to lay before you the present state of my mind. I was reading your *Spectator* of the 9th instant,¹ and thought the circumstance of the ass divided between two bundles of hay, which equally affected his senses, was a lively representation of my present condition: for you are to know that I am extremely enamoured with two young gentlemen who at this time pretend to me. One must hide nothing when one is asking advice, therefore I will own to you that I am very amorous and very covetous. My lover Will is very rich, and my lover Tom very handsome. I can have either of them when I please; but when I debate the question in my own mind, I cannot take Tom for fear of losing Will's estate, nor enter upon Will's estate and bid adieu to Tom's person. I am very young, and yet no one in the world, dear sir, has the main chance more in her head than myself. Tom is the gayest, the blithest creature! He dances well, is very civil, and diverting at all hours and seasons: oh, he is the joy of my eyes! But then again Will is so very rich and careful of the main. How many pretty dresses does Tom appear in to charm me: but then it immediately occurs to me that a man of his circumstances is so much the poorer. Upon the whole, I have at last examined both these desires of love and avarice, and upon strictly weighing the matter I begin to think I shall be covetous longer than fond; therefore if you have nothing to say to the contrary, I shall take Will. Alas, poor Tom! Your humble Servant,

T.

BIDDY LOVELESS.'

¹ No. 191.

N^o. 197. *Tuesday, Oct. 16, 1711*
[BUDGELL.]

*Alter rixatur de lanâ sæpe caprinâ, et
Propugnat nugis armatus : scilicet, ut non
Sit mihi prima fides ; et vere quod placet, ut non
Acriter elatrem ? pretium ætas altera sordet.
Ambigitur quid enim ? Castor sciat an docilis plus,
Brundisium Numici melius via ducat an Appi.*

—HOR., I Ep. xviii. 15.

EVERY age a man passes through, and way of life he engages in, has some particular vice or imperfection naturally cleaving to it, which it will require his nicest care to avoid. The several weaknesses to which youth, old age, and manhood are exposed, have long since been set down by many both of the poets and philosophers; but I do not remember to have met with any author who has treated of those ill habits men are subject to, not so much by reason of their different ages and tempers, as the particular profession or business in which they were educated and brought up.

I am the more surprised to find this subject so little touched on, since what I am here speaking of is so apparent as not to escape the most vulgar observation. The business men are chiefly conversant in does not only give a certain cast or turn to their minds, but is very often apparent in their outward behaviour, and some of the most indifferent actions of their lives. It is this air diffusing itself over the whole man, which helps us to find out a person at his first appearance: so that the most careless observer fancies he can scarce be mistaken in the carriage of a seaman, or the gait of a tailor.

The liberal arts, though they may possibly have less effect on our external mien and behaviour, make so deep an impression on the mind, as is very apt to bend it wholly one way.

The mathematician will take little less than demonstration in the most common discourse, and the schoolman is as great a friend to definitions and syllogisms. The physician and divine are often heard to dictate in private companies with the same authority which they exercise over their patients and disciples; while the lawyer is putting cases, and raising matter for disputation out of everything that occurs.

I may possibly some time or other animadvert more at large on the particular fault each profession is most infected with; but shall at present wholly apply myself to the cure of what I last mentioned, namely, that spirit of strife and contention in the conversations of gentlemen of the long robe.

This is the more ordinary because these gentlemen, regarding argument as their own proper province, and very often making ready-money of it, think it unsafe to yield before company. They are showing in common talk how zealously they could defend a cause in court, and therefore frequently forget to keep that temper which is absolutely requisite to render conversation pleasant and instructive.

Captain Sentry pushes this matter so far, that I have heard him say, he has known but few pleaders that were tolerable company.

The captain, who is a man of good sense, but dry conversation, was last night giving me an account of a discourse in which he had lately been engaged with a young wrangler in the law. 'I was giving

my opinion,' says the captain, 'without apprehending any debate that might arise from it, of a general's behaviour in a battle that was fought some years before either the Templar or myself were born. The young lawyer immediately took me up, and by reasoning above a quarter of an hour upon a subject which I saw he understood nothing of, endeavoured to show me that my opinions were ill-grounded. Upon which,' says the captain, 'to avoid any further contests, I told him, that truly I had not considered those several arguments which he had brought against me; and that there might be a great deal in them. "Ay, but," says my antagonist, who would not let me escape so, "there are several things to be urged in favour of your opinion which you have omitted," and thereupon begun to shine on the other side of the question; upon this,' says the captain, 'I came over to my first sentiments, and entirely acquiesced in his reasons for my so doing. Upon which the Templar again recovered his former posture, and confuted both himself and me a third time. In short,' says my friend, 'I found he was resolved to keep me at sword's length, and never let me close with him, so that I had nothing left but to hold my tongue, and give my antagonist free leave to smile at his victories, who, I found, like Hudibras, "could still change sides, and still confute."' ¹

For my own part I have ever regarded our Inns of Court as nurseries of statesmen and lawgivers, which makes me often frequent that part of the town with great pleasure.

Upon my calling in lately at one of the most noted Temple coffee-houses, I found the whole

¹ Hudibras, Part i. canto i. 69, 70.

room, which was full of young students, divided into several parties, each of which was deeply engaged in some controversy. The management of the late ministry was attacked and defended with great vigour; and several preliminaries to the Peace were proposed by some and rejected by others; the demolishing of Dunkirk was so eagerly insisted on, and so warmly controverted, as had like to have produced a challenge. In short, I observed that the desire of victory, whetted with the little prejudices of party and interest, generally carried the argument to such an height, as made the disputants insensibly conceive an aversion towards each other, and part with the highest dissatisfaction on both sides.

The managing an argument handsomely being so nice a point, and what I have seen so very few excel in, I shall here set down a few rules on that head, which, among other things, I gave in writing to a young kinsman of mine who had made so great a proficiency in the law, that he began to plead in company upon every subject that was started.

Having the entire manuscript by me, I may, perhaps, from time to time publish such parts of it as I shall think requisite for the instruction of the British youth. What regards my present purpose is as follows:—

Avoid disputes as much as possible. In order to appear easy and well-bred in conversation, you may assure yourself that it requires more wit, as well as more good humour, to improve than to contradict the notions of another. But if you are at any time obliged to enter on an argument, give your reasons with the utmost coolness and modesty, two things which scarce ever fail of making an impression on the hearers. Besides, if you are

neither dogmatical nor show either by your actions or words that you are full of yourself, all will the more heartily rejoice at your victory. Nay, should you be pinched in your argument, you may make your retreat with a very good grace. You were never positive, and are now glad to be better informed. This has made some approve the Socratical way of reasoning, where, while you scarce affirm anything, you can hardly be caught in an absurdity; and though possibly you are endeavouring to bring over another to your opinion, which is firmly fixed, you seem only to desire information from him.

In order to keep that temper which it is so difficult and yet so necessary to preserve, you may please to consider that nothing can be more unjust or ridiculous than to be angry with another because he is not of your opinion. The interests, education, and means by which men attain their knowledge are so very different, that it is impossible they should all think alike; and he has at least as much reason to be angry with you, as you with him. Sometimes, to keep yourself cool, it may be of service to ask yourself fairly, what might have been your opinion, had you all the biases of education and interest your adversary may possibly have? But if you contend for the honour of victory alone, you may lay down this as an infallible maxim, that you cannot make a more false step, or give your antagonists a greater advantage over you, than by falling into a passion.

When an argument is over, how many weighty reasons does a man recollect, which his heat and violence made him utterly forget?

It is yet more absurd to be angry with a man because he does not apprehend the force of your reasons, or gives weak ones of his own. If you

argue for reputation, this makes your victory the easier; he is certainly in all respects an object of your pity rather than anger; and if he cannot comprehend what you do, you ought to thank nature for her favours, who has given you so much the clearer understanding.

You may please to add this consideration, that among your equals no one values your anger, which only preys upon its master; and perhaps you may find it not very consistent either with prudence or your ease, to punish yourself, whenever you meet with a fool or a knave.

Lastly, if you propose to yourself the true end of argument, which is information, it may be a seasonable check to your passion; for if you search purely after truth, it will be almost indifferent to you where you find it. I cannot in this place omit an observation which I have often made, namely, that nothing procures a man more esteem and less envy from the whole company, than if he chooses the part of moderator, without engaging directly on either side in a dispute. This gives him the character of impartial, furnishes him with an opportunity of sifting things to the bottom, showing his judgment, and of sometimes making handsome compliments to each of the contending parties.

I shall close this subject with giving you one caution. When you have gained a victory do not push it too far; it is sufficient to let the company and your adversary see it is in your power, but that you are too generous to make use of it. X.

N^o. 198. *Wednesday, Oct. 17, 1711*
[ADDISON.]

*Cervæ luporum præda rapacium,
Sectamur ultro, quos opimus
Fallere et effugere est triumphus.*

—HOR., 4 Od. iv. 50.

THERE is a species of women, whom I shall distinguish by the name of Salamanders. Now a Salamander is a kind of heroine in chastity, that treads upon fire, and lives in the midst of flames without being hurt. A Salamander knows no distinction of sex in those she converses with, grows familiar with a stranger at first sight, and is not so narrow-spirited as to observe whether the person she talks to be in breeches or in petticoats. She admits a male visitant to her bedside, plays with him a whole afternoon at picquet, walks with him two or three hours by moonlight; and is extremely scandalised at the unreasonableness of an husband, or the severity of a parent, that would debar the sex from such innocent liberties. Your Salamander is therefore a perpetual declaimer against jealousy, an admirer of the French good-breeding, and a great stickler for freedom in conversation. In short, the Salamander lives in an invincible state of simplicity and innocence; her constitution is preserved in a kind of natural frost; she wonders what people mean by temptations; and defies mankind to do their worst. Her chastity is engaged in a constant ordeal, or fiery trial: like good Queen Emma,¹ the pretty

¹ Queen Emma, the mother of Edward the Confessor, who was tried for unchastity, is said to have walked unhurt, blindfold and barefoot, over nine red-hot ploughshares.

innocent walks blindfold among burning ploughshares, without being scorched or singed by them.

It is not therefore for the use of the Salamander, whether in a married or single state of life, that I design the following paper; but for such females only as are made of flesh and blood, and find themselves subject to human frailties.

As for this part of the fair sex who are not of the Salamander kind, I would most earnestly advise them to observe a quite different conduct in their behaviour; and to avoid as much as possible what religion calls temptations, and the world opportunities. Did they but know how many thousands of their sex have been gradually betrayed from innocent freedoms to ruin and infamy; and how many millions of ours have begun with flatteries, protestations, and endearments, but ended with reproaches, perjury, and perfidiousness; they would shun like death the very first approaches of one that might lead them into inextricable labyrinths of guilt and misery. I must so far give up the cause of the male world, as to exhort the female sex in the language of Chamont in 'The Orphan'¹—

Trust not a man, we are by nature false,
Dissembling, subtle, cruel, and unconstant :
When a man talks of love, with caution trust him ;
But if he swears, he'll certainly deceive thee.

I might very much enlarge upon this subject, but shall conclude it with a story which I lately heard from one of our Spanish officers,² and which may show the danger a woman incurs by too great familiarities with a male companion.

An inhabitant of the kingdom of Castile, being a

¹ Act ii.

² English officers who had served in Spain.

man of more than ordinary prudence, and of a grave, composed behaviour, determined about the fiftieth year of his age to enter upon wedlock. In order to make himself easy in it, he cast his eye upon a young woman who had nothing to recommend her but her beauty and her education, her parents having been reduced to great poverty by the wars which for some years have laid that whole country waste. The Castilian having made his addresses to her and married her, they lived together in perfect happiness for some time; when at length the husband's affairs made it necessary for him to take a voyage to the kingdom of Naples, where a great part of his estate lay. The wife loved him too tenderly to be left behind him. They had not been a ship-board above a day, when they unluckily fell into the hands of an Algerine pirate, who carried the whole company on shore, and made them slaves. The Castilian and his wife had the comfort to be under the same master, who, seeing how dearly they loved one another, and gasped after their liberty, demanded a most exorbitant price for their ransom. The Castilian, though he would rather have died in slavery himself than have paid such a sum as he found would go near to ruin him, was so moved with compassion towards his wife, that he sent repeated orders to his friend in Spain (who happened to be his next relation) to sell his estate, and transmit the money to him. His friend, hoping that the terms of his ransom might be made more reasonable, and unwilling to sell an estate which he himself had some prospect of inheriting, formed so many delays, that three whole years passed away without anything being done for the setting of them at liberty.

There happened to live a French renegado in the

same place where the Castilian and his wife were kept prisoners. As this fellow had in him all the vivacity of his nation, he often entertained the captives with accounts of his own adventures; to which he sometimes added a song, or a dance, or some other piece of mirth, to divert them during¹ their confinement. His acquaintance with the manners of the Algerines enabled him likewise to do them several good offices. The Castilian, as he was one day in conversation with this renegado, discovered to him the negligence and treachery of his correspondent in Castile, and at the same time asked his advice how he should behave himself in that exigency; he further told the renegado, that he found it would be impossible for him to raise the money, unless he himself might go over to dispose of his estate. The renegado, after having represented to him that his Algerine master would never consent to his release upon such a pretence, at length contrived a method for the Castilian to make his escape in the habit of a seaman. The Castilian succeeded in his attempt; and having sold his estate, being afraid lest the money should miscarry by the way, and determining to perish with it rather than lose one who was much dearer to him than his life, he returned himself in a little vessel that was going to Algiers. It is impossible to describe the joy he felt upon this occasion, when he considered that he should soon see the wife whom he so much loved, and endear himself more to her by this uncommon piece of generosity.

The renegado, during the husband's absence, so insinuated himself into the good graces of his young wife, and so turned her head with stories of gallantry,

¹ 'In' (folio).

that she quickly thought him the finest gentleman she had ever conversed with. To be brief, her mind was quite alienated from the honest Castilian, whom she was taught to look upon as a formal old fellow unworthy the possession of so charming a creature. She had been instructed by the renegado how to manage herself upon his arrival; so that she received him with an appearance of the utmost love and gratitude, and at length persuaded him to trust their common friend the renegado with the money he had brought over for their ransom; as not questioning but he would beat down the terms of it, and negotiate the affair more to their advantage than they themselves could do. The good man admired her prudence, and followed her advice. I wish I could conceal the sequel of this story, but since I cannot I shall despatch it in as few words as possible. The Castilian having slept longer than ordinary the next morning, upon his awaking found his wife had left him: he immediately rose and inquired after her, but was told that she was seen with the renegado about break of day. In a word, her lover having got all things ready for their departure, they soon made their escape out of the territories of Algiers, carried away the money, and left the Castilian in captivity; who partly through the cruel treatment of the incensed Algerine his master, and partly through the unkind usage of his unfaithful wife, died some few months after.

L.

N^o. 199. *Thursday, Oct. 18, 1711*
[STEELE.]

—*Scribere jussit amor.*—OVID, Ep. iv. 10.

THE following letters are written with such an air of sincerity, that I cannot deny the inserting of them:—

‘MR. SPECTATOR,

‘THOUGH you are everywhere in your writings a friend to women, I do not remember that you have directly considered the mercenary practice of men in the choice of wives. If you would please to employ your thoughts upon that subject, you would easily conceive the miserable condition many of us are in, who not only from the laws of custom and modesty are restrained from making any advances towards our wishes, but are also, from the circumstance of fortune, out of all hope of being addressed to by those whom we love. Under all these disadvantages I am obliged to apply myself to you, and hope I shall prevail with you to print in your very next paper the following letter, which is a declaration of passion to one who has made some faint addresses to me for some time. I believe he ardently loves me, but the inequality of my fortune makes him think he cannot answer it to the world, if he pursues his designs by way of marriage; and I believe, as he does not want discerning, he discovered me looking at him the other day unawares, in such a manner as has raised his hopes of gaining me on terms the men call easier. But my heart is very full on this occasion, and if you know what love and

honour are, you will pardon me that I use no farther arguments with you, but hasten to my letter to him, whom I will call Oroondates,¹ because if I do not succeed it shall look like romance; and if I am regarded you shall receive a pair of gloves at my wedding, sent to you under the name of Statira.'

To OROONDATES.

"SIR,

"AFTER very much perplexity in myself, and revolving how to acquaint you with my own sentiments, and expostulate with you concerning yours, I have chosen this way, by which means I can be at once revealed to you, or, if you please, lie concealed. If I do not within a few days find the effect which I hope from this, the whole affair shall be buried in oblivion. But alas! what am I going to do, when I am about to tell you that I love you? But after I have done so, I am to assure you, that with all the passion which ever entered a tender heart, I know I can banish you from my sight for ever, when I am convinced that you have no inclinations towards me but to my dishonour. But alas, sir, why should you sacrifice the real and essential happiness of life to the opinion of a world that moves upon no other foundation but professed error and prejudice? You all can observe that riches do not alone make you happy, and yet give up everything else when it stands in competition with riches. Since the world is so bad that religion is left to us silly women, and you men act generally upon principles of profit and pleasure, I will talk to you

¹ Oroondates, in the *Seigneur de la Calprenède's* 'Cassandra,' was the only son of a Scythian king. He married Statira, widow of Alexander the Great, and daughter of Darius.

without arguing from anything but what may be most to your advantage, as a man of the world. And I will lay before you the state of the case, supposing that you had it in your power to make me your mistress, or your wife, and hope to convince you that the latter is more for your interest, and will contribute more to your pleasure.

“We will suppose then the scene was laid, and you were now in expectation of the approaching evening wherein I was to meet you, and be carried to what corner of the town you thought fit, to consummate all which your wanton imagination has promised you in the possession of one who is in the bloom of youth, and in the reputation of innocence: you would soon have enough of me, as I am sprightly, young, gay, and airy. When fancy is sated, and finds all the promises it made¹ itself false, where is now the innocence which charmed you? The first hour you are alone you will find that the pleasure of a debauchee is only that of a destroyer: he blasts all the fruit he tastes, and where the brute has been devouring there is nothing left worthy the relish of the man. Reason resumes her place after imagination is cloyed; and I am, with the utmost distress and confusion, to behold myself the cause of uneasy reflections to you, to be visited by stealth, and dwell for the future with the two companions (the most unfit for each other in the world) solitude and guilt. I will not insist upon the shameful obscurity we should pass our time in, nor run over the little short snatches of fresh air and free commerce which all people must be satisfied with, whose actions will not bear examination, but leave them to your reflections, who

¹ ‘Made to’ (folio).

have seen of that life of which I have but a mere idea.

“On the other hand, if you can be so good and generous as to make me your wife, you may promise yourself all the obedience and tenderness with which gratitude can inspire a virtuous woman. Whatever gratifications you may promise yourself from an agreeable person, whatever compliances from an easy temper, whatever consolations from a sincere friendship, you may expect as the due of your generosity. What at present in your ill view you promise yourself from me, will be followed by distaste and satiety ; but the transports of a virtuous love are the least part of its happiness. The raptures of innocent passion are but like lightning to the day, they rather interrupt than advance the pleasure of it : how happy then is that life to be where the highest pleasures of sense are but the lower parts of its felicity ?

“Now am I to repeat to you the unnatural request of taking me in direct terms. I know there stands between me and that happiness the haughty daughter of a man who can give you suitably to your fortune. But if you weigh the attendance and behaviour of her who comes to you in partnership of your fortune, and expects an equivalent, with that of her who enters your house as honoured and obliged by that permission, whom of the two will you choose ? You, perhaps, will think fit to spend a day abroad in the common entertainments of men of sense and fortune ; she will think herself ill-used in that absence, and contrive at home an expense proportioned to the appearance which you make in the world. She is in all things to have a regard to the fortune which she brought you, I to the fortune to which you introduced me. The commerce be-

tween you two will eternally have the air of a bargain, between us of a friendship. Joy will ever enter into the room with you, and kind wishes attend my benefactor when he leaves it. Ask yourself, how would you be pleased to enjoy for ever the pleasure of having laid an immediate obligation on a grateful mind? such will be your case with me. In the other marriage you will live in a constant comparison of benefits, and never know the happiness of conferring or receiving any.

“It may be you will, after all, act rather in the prudential way, according to the sense of the ordinary world. I know not what I think or say when that melancholy reflection comes upon me; but shall only add more, that it is in your power to make me your grateful wife, but never your abandoned mistress.” T.

N^o. 200. *Friday, Oct. 19, 1711*
[STEELE.¹]

Vincit amor patriæ.—VIRG., *Æn.* vi. 823.

THE ambition of princes is many times as hurtful to themselves as their people. This cannot be doubted of such as prove unfortunate in their wars, but it is often true too of those who are celebrated for their successes. If a severe view were to be taken of their conduct, if the profit and loss by their wars could be justly balanced, it would be rarely found that the conquest is sufficient to repay the cost.

As I was the other day looking over the letters of my correspondents, I took this hint from that

¹ Or perhaps Henry Martyn.

of Philarithmus;¹ which has turned my present thoughts upon political arithmetic, an art of greater use than entertainment. My friend has offered an essay towards proving that Lewis XIV., with all his acquisitions, is not master of more people than at the beginning of his wars; nay, that for every subject he had acquired, he had lost three that were his inheritance. If Philarithmus is not mistaken in his calculations, Lewis must have been impoverished by his ambition.

The prince for the public good has a sovereign property in every private person's estate; and consequently his riches must increase or decrease in proportion to the number and riches of his subjects. For example, if sword or pestilence should destroy all the people of this metropolis (God forbid there should be room for such a supposition! but if this should be the case) the Queen must needs lose a great part of her revenue, or at least what is charged upon the city must increase the burden upon the rest of her subjects. Perhaps the inhabitants here are not above a tenth part of the whole; yet as they are better fed, and clothed, and lodged than her other subjects, the customs and excises upon their consumption, the imposts upon their houses, and other taxes, do very probably make a fifth part of the whole revenue of the crown. But this is not all; the consumption of the city takes off a great part of the fruits of the whole island; and as it pays such a proportion of the rent or yearly value of the lands in the country, so it is the cause of paying such a proportion of taxes upon those lands. The loss then of such a people must needs be sensible to the prince, and visible to the whole kingdom.

¹ See letter in No. 180, by Martyn.

On the other hand, if it should please God to drop from heaven a new people equal in number and riches to the city, I should be ready to think their excises, customs, and house-rent would raise as great a revenue to the crown as would be lost in the former case. And as the consumption of this new body would be a new market for the fruits of the country, all the lands, especially those most adjacent, would rise in their yearly value, and pay greater yearly taxes to the public. The gain in this case would be as sensible as the former loss.

Whatsoever is assessed upon the general is levied upon individuals. It were worth the while then to consider what is paid by, or by means of the meanest subjects, in order to compute the value of every subject to the prince.

For my own part, I should believe that seven-eighths of the people are without property in themselves or the heads of their families, and are forced to work for their daily bread; and that of this sort there are seven millions in the whole island of Great Britain; and yet one would imagine that seven-eighths of the whole people should consume at least three-fourths of the whole fruits of the country. If this is the case, the subjects without property pay three-fourths of the rents, and consequently enable the landed men to pay three-fourths of their taxes. Now if so great a part of the land-tax were to be divided by seven millions, it would amount to more than three shillings to every head. And thus as the poor are the cause, without which the rich could not pay this tax, even the poorest subject is upon this account worth three shillings yearly to the prince.

Again, one would imagine the consumption of

seven-eighths of the whole people should pay two-thirds of all the customs and excises. And if this sum too should be divided by seven millions, viz. the number of poor people, it will amount to more than seven shillings to every head. And therefore with this and the former sum, every poor subject, without property, except of his limbs or labour, is worth at least ten shillings yearly to the sovereign. So much then the Queen loses with every one of her old, and gains with every one of her new subjects.

When I was got into this way of thinking, I presently grew conceited of the argument, and was just preparing to write a letter of advice to a member of Parliament, for opening the freedom of our towns and trades, for taking away all manner of distinctions between the natives and foreigners, for repealing our laws of parish settlements, and removing every other obstacle to the increase of the people. But as soon as I had recollected with what inimitable eloquence my fellow-labourers had exaggerated the mischiefs of selling the birthright of Britons for a shilling, of spoiling the pure British blood with foreign mixtures, of introducing a confusion of languages and religions, and of letting in strangers to eat the bread out of the mouths of our own people, I became so humble as to let my project fall to the ground, and leave my country to increase by the ordinary way of generation.¹

As I have always at heart the public good, so I am ever contriving schemes to promote it; and I think I may without vanity pretend to have contrived some as wise as any of the castle-builders.

¹ A satirical allusion to the arguments urged in 1708 against an unsuccessful bill for naturalising foreign Protestants.

I had no sooner given up my former project, but my head was presently full of draining fens and marshes, banking out the sea, and joining new lands to my country; for since it is thought impracticable to increase the people to the land, I fell immediately to consider how much would be gained to the prince by increasing the land to the people.

If the same Omnipotent Power which made the world should at this time raise out of the ocean and join to Great Britain an equal extent of land, with equal buildings, corn, cattle, and other conveniences and necessities of life, but no men, women, nor children, I should hardly believe this would add either to the riches of the people or revenue of the prince; for since the present buildings are sufficient for all the inhabitants, if any of them should forsake the old to inhabit the new part of the island, the increase of house-rent in this would be attended with at least an equal decrease of it in the other. Besides, we have such a sufficiency of corn and cattle, that we give bounties to our neighbours to take what exceeds of the former off our hands, and we will not suffer any of the latter to be imported upon us by our fellow-subjects; and for the remaining product of the country, 'tis already equal to all our markets. But if all these things should be doubled to the same buyers, the owners must be glad with half their present prices, the landlords with half their present rents; and thus by so great an enlargement of the country, the rents in the whole would not increase, nor the taxes to the public.

On the contrary, I should believe they would be very much diminished; for as the land is only valuable for its fruits, and these are all perishable,

and for the most part must either be used within the year, or perish without use, the owners will get rid of them at any rate, rather than they should waste in their possession. So that 'tis probable the annual production of those perishable things, even of one tenth part of them, beyond all possibility of use, will reduce one-half of their value. It seems to be for this reason that our neighbour merchants¹ who engross all the spices, and know how great a quantity is equal to the demand, destroy all that exceeds it. It were natural then to think that the annual production of twice as much as can be used, must reduce all to an eighth part of their present prices; and thus this extended island would not exceed one fourth part of its present value, or pay more than one fourth part of the present tax.

It is generally observed, that in countries of the greatest plenty there is the poorest living; like the schoolmen's ass, in one of my speculations,² the people almost starve between two meals. The truth is, the poor, which are the bulk of a nation, work only that they may live; and if with two days' labour they can get a wretched subsistence for a week, they will hardly be brought to work the other four. But then with the wages of two days they can neither pay such prices for their provisions, nor such excises to the Government.

That paradox therefore in old Hesiod—*πλέον ἡμῶν παντός*, or, Half is more than the whole³—is very applicable to the present case; since nothing is more true in political arithmetic, than that the same people with half a country is more valuable than with the whole. I begin to think there was nothing absurd in Sir W. Petty, when he fancied if all the

¹ The Dutch. ² No. 191. ³ See the motto to No. 195.

Highlands of Scotland, and the whole kingdom of Ireland were sunk in the ocean, so that the people were all saved and brought into the Lowlands of Great Britain; nay, though they were to be reimbursed the value of their estates by the body of the people, yet both the sovereign and the subjects in general would be enriched by the very loss.

If the people only make the riches, the father of ten children is a greater benefactor to his country than he who has added to it 10,000 acres of land and no people. It is certain Lewis has joined vast tracts of land to his dominions: but if Philarithmus says true, that he is not now master of so many subjects as before, we may then account for his not being able to bring such mighty armies into the field, and for their being neither so well fed, nor clothed, nor paid as formerly. The reason is plain, Lewis must needs have been impoverished not only by his loss of subjects, but by his acquisition of lands.

T.

N^o. 201. *Saturday, Oct. 20, 1711*
[ADDISON.]

Religentem esse oportet, religiosum nefas.

—Incerti Autoris apud AUL. GELL.

IT is of the last importance to season the passions of a child with devotion, which seldom dies in a mind that has received an early tincture of it. Though it may seem extinguished for a while by the cares of the world, the heats of youth, or the allurements of vice, it generally breaks out and discovers itself again as soon as discretion, consideration, age, or misfortunes, have brought the man to

himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered.

A state of temperance, sobriety, and justice without devotion, is a cold, lifeless, insipid condition of virtue; and is rather to be styled philosophy than religion. Devotion opens the mind to great conceptions, and fills it with more sublime ideas than any that are to be met with in the most exalted science; and at the same time warms and agitates the soul more than sensual pleasure.

It has been observed by some writers that man ^{be} is more distinguished from the animal world by devotion than by reason, as several brute creatures discover in their actions something like a faint glimmering of reason, though they betray in no single circumstance of their behaviour anything that bears the least affinity to devotion. It is certain the propensity of the mind to religious worship; the natural tendency of the soul to fly to some superior being for succour in dangers and distresses; the gratitude to an invisible superintendent which rises in us upon receiving any extraordinary and unexpected good fortune; the acts of love and admiration with which the thoughts of men are so wonderfully transported in meditating upon the Divine perfections; and the universal concurrence of all the nations under heaven in the great article of adoration, plainly show that devotion or religious worship must be the effect of a tradition from some first Founder of mankind, or that it is conformable to the natural light of reason, or that it proceeds from an instinct implanted in the soul itself. For my part I look upon all these to be the concurrent causes, but whichever of them shall be assigned as the principle of Divine worship, it mani-

festly points to a Supreme Being as the first author of it.

I may take some other opportunity of considering those particular forms and methods of devotion which are taught us by Christianity, but shall here observe into what errors even this Divine principle may sometimes lead us, when it is not moderated by that right reason which was given us as the guide of all our actions.

The two great errors into which a mistaken devotion may betray us are enthusiasm and superstition.

There is not a more melancholy object than a man who has his head turned with religious enthusiasm. A person that is crazed, though with pride or malice, is a sight very mortifying to human nature; but when the distemper arises from any indiscreet fervours of devotion, or too intense an application of the mind to its mistaken duties, it deserves our compassion in a more particular manner. We may however learn this lesson from it, that since devotion itself (which one would be apt to think could not be too warm) may disorder the mind, unless its heats are tempered with caution and prudence, we should be particularly careful to keep our reason as cool as possible, and to guard ourselves in all parts of life against the influence of passion, imagination, and constitution.

Devotion, when it does not lie under the check of reason, is very apt to degenerate into enthusiasm. When the mind finds herself very much inflamed with her devotions, she is too much inclined to think they are not of her own kindling, but blown up by something Divine within her. If she indulges this thought too far, and humours the growing passion, she at last flings herself into imaginary

raptures and ecstasies ; and when once she fancies herself under the influence of a Divine impulse, it is no wonder if she slights human ordinances, and refuses to comply with any established form of religion, as thinking herself directed by a much superior guide.

As enthusiasm is a kind of excess in devotion, superstition is the excess not only of devotion, but of religion in general, according to an old heathen saying, quoted by Aulus Gellius, *Religentem esse oportet, religiosum nefas* : ‘ A man should be religious, not superstitious ; ’ for as the author tells us, Nigidius observed upon this passage, that the Latin words which terminate in *osus* generally imply vicious characters, and the having of any quality to an excess.¹

An enthusiast in religion is like an obstinate clown, a superstitious man like an insipid courtier. Enthusiasm has something in it of madness, superstition of folly. Most of the sects that fall short of the Church of England have in them strong tinctures of enthusiasm, as the Roman Catholic religion is one huge overgrown body of childish and idle superstitions.

The Roman Catholic Church seems indeed irrecoverably lost in this particular. If an absurd dress or behaviour be introduced in the world, it will soon be found out and discarded : on the contrary, a habit or ceremony, though never so ridiculous, which has taken sanctuary in the Church, sticks in it for ever. A Gothic bishop, perhaps, thought it proper to repeat such a form in such particular shoes or slippers. Another fancied it would be very decent if such a part of public devotions were performed with a mitre on his head, and a crozier in his hand. To this a brother vandal, as wise as the others, adds an antique dress, which he conceived

¹ Noct. Att., Book iv. chap. 9.

would allude very aptly to such and such mysteries, till by degrees the whole office has degenerated into an empty show.

Their successors see the vanity and inconvenience of these ceremonies, but instead of reforming, perhaps add others, which they think more significant, and which take possession in the same manner, and are never to be driven out after they have been once admitted. I have seen the Pope officiate at St. Peter's,¹ where, for two hours together, he was busied in putting on or off his different accoutrements, according to the different parts he was to act in them.

Nothing is so glorious in the eyes of mankind, and ornamental to human nature, setting aside the infinite advantages which arise from it, as a strong steady masculine piety; but enthusiasm and superstition are the weaknesses of human reason, that expose us to the scorn and derision of infidels, and sink us even below the beasts that perish.

Idolatry may be looked upon as another error arising from mistaken devotion; but because reflections on that subject would be of no use to an English reader, I shall not enlarge upon it. L.

N^o. 202. *Monday, Oct. 22, 1711*
[STEELE.]

Sæpe decem vitiis instructor odit et horret.

—HOR., I Ep. xviii. 25.

THE other day as I passed along the street, I saw a sturdy prentice-boy disputing with an hackney-coachman; and in an instant, upon some word of provocation, throw off his hat and

¹ Addison was in Rome in 1701.

periwig, clench his fist, and strike the fellow a cut on the face; at the same time calling him rascal, and telling him he was a gentleman's son. The young gentleman was, it seems, bound to a blacksmith; and the debate arose about payment for some work done about a coach, near which they fought. His master, during the combat, was full of his boy's praises; and as he called to him to play with hand and foot, and throw in his head, he made all us who stood round him of his party, by declaring the boy had very good friends, and he could trust him with untold gold. As I am generally in the theory of mankind, I could not but make my reflections upon the sudden popularity which was raised about the lad; and perhaps, with my friend Tacitus, fell into observations upon it which were too great for the occasion; or ascribed this general favour to causes which had nothing to do towards it. But the young blacksmith's being a gentleman was, methought, what created him goodwill from his present equality with the mob about him: add to this, that he was not so much a gentleman, as not, at the same time that he called himself such, to use as much rough methods for his defence as his antagonist. The advantage of his having good friends, as his master expressed it, was not lazily urged; but he showed himself superior to the coachman in the personal qualities of courage and activity, to confirm that of his being well allied, before his birth was of any service to him.

If one might moralise from this silly story, a man would say, that whatever advantages of fortune, birth, or any other good people possess above the rest of the world, they should show collateral eminence besides those distinctions; or those distinctions

will avail only to keep up common decencies and ceremonies, and not to preserve a real place of favour or esteem in the opinion and common sense of their fellow-creatures.

The folly of people's procedure, in imagining that nothing more is necessary than property and superior circumstances to support them in distinction, appears in no way so much as in the domestic part of life. It is ordinary to feed their humours into unnatural excrescences, if I may so speak, and make their whole being a wayward and uneasy condition, for want of the obvious reflection that all parts of human life is a commerce. It is not only paying wages, and giving commands, that constitutes a master of a family; but prudence, equal behaviour, with readiness to protect and cherish them, is what entitles a man to that character in their very hearts and sentiments. It is pleasant enough to observe, that men expect from their dependants, from their sole motive of fear, all the good effects which a liberal education, an affluent fortune, and every other advantage cannot produce in themselves. A man will have his servant just, diligent, sober, and chaste, for no other reasons but the terror of losing his master's favour; when all the laws divine and human cannot keep him whom he serves within bounds with relation to any one of those virtues. But both in great and ordinary affairs, all superiority which is not founded on merit and virtue, is supported only by artifice and stratagem. Thus you see flatterers are the agents in families of humorists, and those who govern themselves by anything but reason. Make-bates,¹ distant relations, poor kinsmen, and indigent followers, are the fry which support the economy

¹ See No. 136.

of an humorsome rich man. He is eternally whispered with intelligence of who are true or false to him in matters of no consequence; and he maintains twenty friends to defend him against the insinuations of one who would perhaps cheat him of an old coat.

I shall not enter into further speculation upon this subject at present, but think the following letters and petition are made up of proper sentiments on this occasion:—

‘ Mr. SPECTATOR,

‘ I AM servant to an old lady who is governed by one she calls her friend; who is so familiar an one, that she takes upon her to advise her without being called to it, and makes her uneasy with all about her. Pray, sir, be pleased to give us some remarks upon voluntary counsellors;¹ and let these people know, that to give anybody advice, is to say to that person, I am your betters. Pray, sir, as near as you can, describe that eternal flirt and disturber of families, Mrs. Taperty, who is always visiting, and putting people in a way, as they call it. If you can make her stay at home one evening, you will be a general benefactor to all the ladies’ women in town, and particularly to

Your loving Friend,

SUSAN CIVIL.’

¹ A letter to the *Spectator*, dated September 27, 1711 (Lillie’s ‘Original and Genuine Letters,’ ii. 122), had asked for a paper on a family-spy, and the differences in families, and between master and servant, caused by such a creature.

‘*Mr. SPECTATOR,*

‘**I** AM a footman, and live with one of those men, each of whom is said to be one of the best humoured men in the world, but that he is passionate. Pray be pleased to inform them, that he who is passionate, and takes no care to command his hastiness, does more injury to his friends and servants in one half-hour than whole years can atone for. This master of mine, who is the best man alive in common fame, disoblige somebody every day he lives; and strikes me for the next thing I do because he is out of humour at it. If these gentlemen knew that they do all the mischief that is ever done in conversation, they would reform; and I who have been a spectator of gentlemen at dinner for many years, have seen that indiscretion does ten times more mischief than ill-nature. But you will represent this better than,

Your abused humble Servant,

THOMAS SMOAKY.’

To the SPECTATOR.

‘The humble Petition of JOHN STEWARD, ROBERT BUTLER, HARRY COOK, and ABIGAIL CHAMBERS, in behalf of themselves and their relations, belonging to and dispersed in the several services of most of the great families within the cities of London and Westminster;

‘*Sheweth,*

‘**T**HAT in many of the families in which your petitioners live and are employed, the several heads of them are wholly unacquainted with what is

business, and are very little judges when they are well or ill used by us your said petitioners.

‘That for want of such skill in their own affairs, and by indulgence of their own laziness and pride, they continually keep about them certain mischievous animals called spies.

‘That whenever a spy is entertained, the peace of that house is from that moment banished.

‘That spies never give an account of good services, but represent our mirth and freedom by the words wantonness and disorder.

‘That in all families where there are spies, there is a general jealousy and misunderstanding.

‘That the masters and mistresses of such houses live in continual suspicion of their ingenuous and true servants, and are given up to the management of those who are false and perfidious.

‘That such masters and mistresses who entertain spies, are no longer more than ciphers in their own families; and that we your petitioners are with great disdain obliged to pay all our respect [to], and expect all our maintenance from such spies.

‘Your petitioners therefore most humbly pray,
that you would represent the premises to
all persons of condition; and your peti-
tioners, as in duty bound, shall for ever
pray, &c.’

T.

N^o. 203. *Tuesday, Oct. 23, 1711*
[ADDISON.]

—*Phœbe pater, si das hujus mihi nominis usum,
Nec falsâ Clymene culpam sub imagine celat;
Pignora da, Genitor.* —*Œv., Met. ii. 36.*

THERE is a loose tribe of men whom I have not yet taken notice of, that ramble into all the corners of this great city in order to seduce such unfortunate females as fall into their walks. These abandoned profligates raise up issue in every quarter of the town, and very often for a valuable consideration father it upon the churchwarden. By this means there are several married men who have a little family in most of the parishes of London and Westminster, and several bachelors who are undone by a charge of children.

When a man once gives himself this liberty of preying at large, and living upon the common, he finds so much game in a populous city that it is surprising to consider the numbers which he sometimes propagates. We see many a young fellow, who is scarce of age, that could lay his claim to the *Jus trium liberorum*, or the privileges which were granted by the Roman laws to all such as were fathers of three children: nay, I have heard a rake who was not quite five and twenty declare himself the father of a seventh son, and very prudently determine to breed him up a physician. In short, the town is full of these young patriarchs, not to mention several battered beaus, who, like heedless spendthrifts that squander away their estates before they are masters of them, have raised up their whole stock of children before marriage.

I must not here omit the particular whim of an impudent libertine that had a little smattering of heraldry, and observing how the genealogies of great families were often drawn up in the shape of trees, had taken a fancy to dispose of his own illegitimate issue in a figure of the same kind.

Nec longum tempus et ingens,
Exiit ad cœlum ramis felicibus arbos,
Miraturque novas frondes, et non sua poma.

—VIRG.¹

The trunk of the tree was marked with his own name, Will Maple. Out of the side of it grew a large barren branch, inscribed Mary Maple, the name of his unhappy wife. The head was adorned with five huge boughs. On the bottom of the first was written, in capital characters, Kate Cole, who branched out into three sprigs, viz. William, Richard, and Rebecca. Sal Twiford gave birth to another bough that shot up into Sarah, Tom, Will, and Frank. The third arm of the tree had only a single infant in it, with a space left for a second, the parent from whom it sprung being near her time, when the author took this ingenious device into his head. The two other great boughs were very plentifully loaded with fruit of the same kind; besides which there were many ornamental branches that did not bear. In short, a more flourishing tree never came out of the herald's office.

What makes this generation of vermin so very prolific is the indefatigable diligence with which they apply themselves to their business. A man does not undergo more watchings and fatigues in a campaign than in the course of a vicious amour.

¹ Georgics, ii. 80.

As it is said of some men that they make their business their pleasure, these sons of darkness may be said to make their pleasure their business. They might conquer their corrupt inclinations with half the pains they are at in gratifying them.

Nor is the invention of these men less to be admired than their industry and vigilance. There is a fragment of Apollodorus the comic poet (who was contemporary with Menander) which is full of humour, as follows: 'Thou mayest shut up thy doors,' says he, 'with bars and bolts: it will be impossible for the blacksmith to make them so fast but a cat and a whoremaster will find a way through them.' In a word, there is no head so full of stratagems as that of libidinous man.

Were I to propose a punishment for this infamous race of propagators, it should be to send them, after the second or third offence, into our American colonies, in order to people those parts of her Majesty's dominions where there is a want of inhabitants, and, in the phrase of Diogenes, to 'plant men.' Some countries punish this crime with death; but I think such a banishment would be sufficient, and might turn this generative faculty to the advantage of the public.

In the meantime, till these gentlemen may be thus disposed of, I would earnestly exhort them to take care of those unfortunate creatures whom they have brought into the world by these indirect methods, and to give their spurious children such an education as may render them more virtuous than their parents. This is the best atonement they can make for their own crimes, and indeed the only method that is left them to repair their past miscarriages.

I would likewise desire them to consider whether

they are not bound in common humanity, as well as by all the obligations of religion and nature, to make some provision for those whom they have not only given life to, but entailed upon them, though very unreasonably, a degree of shame and disgrace.¹ And here I cannot but take notice of those depraved notions which prevail among us, and which must have taken rise from our natural inclination to favour a vice to which we are so very prone, namely, that bastardy and cuckoldom should be looked upon as reproaches, and that the ignominy² which is only due to lewdness and falsehood, should fall in so unreasonable a manner upon the persons who are³ innocent.

I have been insensibly drawn into this discourse by the following letter, which is drawn up with such a spirit of sincerity, that I question not but the writer of it has represented his case in a true and genuine light :—

‘SIR,

‘I AM one of those people who by the general opinion of the world are counted both infamous and unhappy.

‘My father is a very eminent man in this kingdom, and one who bears considerable offices in it. I am his son, but my misfortune is, that I dare not call him father, nor he without shame own me as his issue, I being illegitimate, and therefore deprived of that endearing tenderness and unparalleled satisfaction which a good man finds in the love and

¹ ‘Entailed upon them shame and infamy’ (folio).

² ‘Shame’ (folio).

³ ‘Who suffer and are’ (folio).

conversation of a parent ; neither have I the opportunities to render him the duties of a son, he having always carried himself at so vast a distance, and with such superiority towards me, that by long use I have contracted a timorousness when before him, which hinders me from declaring my own necessities, and giving him to understand the inconveniences I undergo.

‘It is my misfortune to have been neither bred a scholar, a soldier, nor to any kind of business, which renders me entirely incapable of making provision for myself without his assistance ; and this creates a continual uneasiness in my mind, fearing I shall in time want bread ; my father, if I may so call him, giving me but very faint assurances of doing anything for me.

‘I have hitherto lived somewhat like a gentleman, and it would be very hard for me to labour for my living. I am in continual anxiety for my future fortune, and under a great unhappiness in losing the sweet conversation and friendly advice of my parents ; so that I cannot look upon myself otherwise than as a monster strangely sprung up in nature, which every one is ashamed to own.

‘I am thought to be a man of some natural parts, and by the continual reading what you have offered the world, become an admirer thereof, which has drawn me to make this confession ; at the same time hoping, if anything herein shall touch you with a sense of pity, you would then allow me the favour of your opinion thereupon, as also what part I, being unlawfully born, may claim of the man’s affection who begot me, and how far in your opinion I am to be thought his son, or he ac-

knowledged as my father. Your sentiments and
advice herein will be a great consolation and satis-
faction to,
SIR,

Your admirer and humble Servant,
 C. W. B.

N^o. 204. *Wednesday, Oct. 24, 1711*
[STEELE.]

—*Urit grata protervitas,
Et vultus nimium lubricus aspici.*

—HOR., I Od. xix. 7.

I AM not at all displeased that I am become the courier of love, and that the distressed in that passion convey their complaints to each other by my means. The following letters have lately come to my hands, and shall have their place with great willingness. As to the reader's entertainment, he will, I hope, forgive the inserting such particulars as to him may perhaps seem frivolous, but are to the persons who wrote them of the highest consequence. I shall not trouble you with the prefaces, compliments, and apologies made to me before each epistle when it was desired to be inserted; but in general they tell me, that the persons to whom they are addressed have intimations, by phrases and allusions in them, from whence they came.

To the SOTHADES.¹

‘THE word by which I address you, gives you who understand Portuguese a lively image of the tender regard I have for you. The Spectator’s

¹ Saudades. To have *saudades* of anything is to yearn with desire towards it. *Saudades da patria* is home-sickness. To

late letter from Statira¹ gave me the hint to use the same method of explaining myself to you. I am not affronted at the design your late behaviour discovered you had in your addresses to me; but I impute it to the degeneracy of the age rather than your particular fault. As I aim at nothing more than being yours, I am willing to be a stranger to your name, your fortune, or any figure which your wife might expect to make in the world, provided my commerce with you is not to be a guilty one. I resign gay dress, the pleasure of visits, equipage, plays, balls, and operas, for that one satisfaction of having you for ever mine. I am willing you shall industriously conceal the only cause of triumph which I can know in this life. I wish only to have it my duty, as well as my inclination, to study your happiness. If this has not the effect this letter seems to aim at, you are to understand that I had a mind to be rid of you, and took the readiest way to pall you with an offer of what you would never desist pursuing while you received ill-usage. Be a true man; be my slave while you doubt me, and neglect me when you think I love you. I defy you to find out what is your present circumstance with me; but I know while I can keep this suspense

I am your admired

BELLINDA.'

'MADAM,

'IT is a strange state of mind a man is in when the very imperfections of a woman he loves turn into excellences and advantages. I do assure you I am very much afraid of venturing upon you. I

say *Tenho saudades* without naming an object would be taken to mean, I am all yearning to call a certain gentleman or lady mine (Morley).

¹ See No. 199.

now like you in spite of my reason, and think it an ill circumstance to owe one's happiness to nothing but infatuation. I can see you ogle all the young fellows who look at you, and observe your eye wander after new conquests every moment you are in a public place; and yet there is such a beauty in all your looks and gestures, that I cannot but admire you in the very act of endeavouring to gain the hearts of others. My condition is the same with that of the lover in the "Way of the World."¹ I have studied your faults so long, that they are become as familiar to me, and I like them as well as I do my own. Look to it, madam, and consider whether you think this gay behaviour will appear to me as amiable when an husband, as it does now to me a lover. Things are so far advanced, that we must proceed; and I hope you will lay it to heart, that it will be becoming in me to appear still your lover, but not in you to be still my mistress. Gaiety in the matrimonial life is graceful in one sex, but exceptionable in the other. As you improve these little hints, you will ascertain the happiness or uneasiness of,

MADAM,

Your most obedient,

most humble Servant, T. D.'

'SIR,

'WHEN I sat at the window, and you at the other end of the room by my cousin, I saw you catch me looking at you. Since you have the secret at last, which I am sure you should never have known but by inadvertency, what my eyes said was true. But it is too soon to confirm it with my hand, therefore shall not subscribe my name.'

¹ The reference is to what Mirabell says of Millamant in Act i., sc. 3, of Congreve's play.

‘SIR,

‘THERE were other gentlemen nearer, and I know no necessity you were under to take up that flippant creature’s fan last night; but you shall never touch a stick of mine more, that’s pos.

PHILLIS.’

To Colonel R——s¹ in Spain.

‘BEFORE this can reach the best of husbands and the fondest lover, those tender names will be no more of concern to me. The indisposition in which you, to obey the dictates of your honour and duty, left me, has increased upon me; and I am acquainted by my physicians I cannot live a week longer. At this time my spirits fail me; and it is the ardent love I have for you that carries me beyond my strength, and enables me to tell you, the most painful thing in the prospect of death is that I must part with you. But let it be a comfort to you, that I have no guilt hangs upon me, no unrepented folly that retards me; but I pass away my last hours in reflection upon the happiness we have lived in together, and in sorrow that it is so soon to have an end. This is a frailty which I hope is so far from criminal that, methinks, there is a kind of piety in being so unwilling to be separated from a state which is the institution of Heaven, and in which we have lived according to its laws. As we know no more of the next life but that it will be an happy one to the good, and miserable to the wicked, why may we not please ourselves at least to alleviate the difficulty of resigning this being, in imagining that we shall have a sense of what passes below, and may

¹ Supposed to be Colonel Rivers.

possibly be employed in guiding the steps of those with whom we walked with innocence when mortal? Why may not I hope to go on in my usual work, and, though unknown to you, be assistant in all the conflicts of your mind? Give me leave to say to you, oh best of men, that I cannot figure to myself a greater happiness than in such an employment: to be present at all the adventures to which human life is exposed, to administer slumber to thy eyelids in the agonies of a fever, to cover thy beloved face in the day of battle, to go with thee a guardian angel incapable of wound or pain, where I have longed to attend thee when a weak, a fearful woman. These, my dear, are the thoughts with which I warm my poor languid heart; but indeed I am not capable under my present weakness of bearing the strong agonies of mind I fall into, when I form to myself the grief you will be in upon your first hearing of my departure. I will not dwell upon this, because your kind and generous heart will be but the more afflicted, the more the person for whom you lament offers you consolation. My last breath will, if I am myself, expire in a prayer for you. I shall never see thy face again. Farewell for ever.' T.

No. 205. *Thursday, Oct. 25, 1711*
[ADDISON.]

Decipimur specie recti.—HOR., *Art. Poet.* 25.

WHEN I meet with any vicious character, that is not generally known, in order to prevent its doing mischief, I draw it at length, and set it up as a scarecrow: by which means I do not only make an example of the person to whom it

belongs, but give warning to all her Majesty's subjects, that they may not suffer by it. Thus, to change the allusion,¹ I have marked out several of the shoals and quicksands of life, and am continually employed in discovering those which are still concealed, in order to keep the ignorant and unwary from running upon them. It is with this intention that I publish the following letter, which brings to light some secrets of this nature:—

‘MR. SPECTATOR,

‘THERE are none of your speculations which I read over with greater delight than those which are designed for the improvement of our sex. You have endeavoured to correct our unreasonable fears and superstitions, in your seventh and twelfth papers; our fancy for equipage, in your fifteenth; our love of puppet-shows, in your thirty-first; our notions of beauty, in your thirty-third; our inclination for romances, in your thirty-seventh; our passion for French fopperies, in your forty-fifth; our manhood and party zeal, in your fifty-seventh; our abuse of dancing, in your sixty-sixth and sixty-seventh; our levity, in your hundred and twenty-eighth; our love of coxcombs, in your hundred and fifty-fourth and hundred and fifty-seventh; our tyranny over the henpecked, in your hundred and seventy-sixth. You have described the Pict in your forty-first; the idol, in your seventy-third; the demurrer, in your eighty-ninth; the salamander, in your hundred and ninety-eighth. You have likewise taken to pieces our dress, and represented to us the extravagances we are often guilty of in that particular. You have fallen upon

¹ “Metaphor” (folio).

our patches, in your fiftieth and eighty-first; our commodes, in your ninety-eighth; our fans, in your hundred and second; our riding-habits, in your hundred and fourth; our hoop-petticoats, in your hundred and twenty-seventh: besides a great many little blemishes, which you have touched upon in your several other papers, and in those many letters that are scattered up and down your works. At the same time we must own, that the compliments you pay our sex are innumerable, and that those very faults, which you represent in us, are neither black in themselves, nor, as you own, universal among us. But, sir, it is plain that these your discourses are calculated for none but the fashionable part of womankind, and for the use of those who are rather indiscreet than vicious. But, sir, there is a sort of prostitutes in the lower part of our sex, who are a scandal to us, and very well deserve to fall under your censure. I know it would debase your paper too much to enter into the behaviour of these female libertines; but as your remarks on some part of it would be a doing of justice to several women of virtue and honour, whose reputations suffer by it, I hope you will not think it improper to give the public some accounts of this nature. You must know, sir, I am provoked to write you this letter by the behaviour of an infamous woman, who having passed her youth in a most shameless state of prostitution, is now one of those who gain their livelihood by seducing others, that are younger than themselves, and by establishing a criminal commerce between the two sexes. Among several of her artifices to get money, she frequently persuades a vain young fellow that such a woman of quality, or such a celebrated toast, entertains a secret passion for him, and wants

nothing but an opportunity of revealing it. Nay, she has gone so far as to write letters in the name of a woman of figure, to borrow money of one of these foolish Roderigos,¹ which she has afterwards appropriated to her own use: in the meantime, the person who has lent the money has thought a lady under obligations to him who scarce knew his name, and wondered at her ingratitude when he has been with her, that she has not owned the favour, though at the same time he was too much a man of honour to put her in mind of it.

‘When this abandoned baggage meets with a man who has vanity enough to give credit to relations of this nature, she turns him to very good account, by repeating praises that were never uttered, and delivering messages that were never sent. As the house of this shameless creature is frequented by several foreigners, I have heard of another artifice, out of which she often raises money. The foreigner sighs after some British beauty, whom he only knows by fame: upon which she promises, if he can be secret, to procure him a meeting. The stranger, ravished at his good fortune, gives her a present, and in a little time is introduced to some imaginary title. For you must know that this cunning purveyor has her representatives, upon this occasion, of some of the finest ladies in the kingdom. By this means, as I am informed, it is usual enough to meet with a German count in foreign countries, that shall make his boasts of favours he has received from women of the highest ranks, and the most unblemished characters. Now, sir, what safety is there for a woman’s reputation, when a lady may be thus prostituted as it were by proxy, and be

¹ In ‘Othello,’ Iago uses Roderigo’s money.

reputed an unchaste woman; as the hero in the ninth book of Dryden's "Virgil" is looked upon as a coward, because the phantom which appeared in his likeness ran away from Turnus. You may depend upon what I relate to you to be matter of fact, and the practice of more than one of these female panders. If you print this letter, I may give you some further accounts of this vicious race of women.

Your humble Servant,

BELVIDERA.'

I shall add two other letters on different subjects, to fill up my paper.

'MR. SPECTATOR,

'I AM a country clergyman, and hope you will lend me your assistance, in ridiculing some little indecencies which cannot so properly be exposed from the pulpit.

'A widow lady, who straggled this summer from London into my parish for the benefit of the air, as she says, appears every Sunday at church with many fashionable extravagances, to the great astonishment of my congregation.

'But what gives us the most offence is her theatrical manner of singing the psalms. She introduces above fifty Italian airs into the hundredth psalm, and whilst we begin "All people" in the old solemn tune of our forefathers, she in a quite different key runs divisions on the vowels, and adorns them with the graces of Nicolini;¹ if she meets with *eke* or *aye*, which are frequent in the metre of Hopkins and

¹ See No. 13.

Sternhold,¹ we are certain to hear her quavering them half a minute after us to some sprightly airs of the opera.

‘I am very far from being an enemy to church music, but fear this abuse of it may make my parish ridiculous, who already look on the singing psalms as an entertainment, and not part of their devotion; besides, I am apprehensive that the infection may spread, for Squire Squeekum, who by his voice seems (if I may use the expression) to be cut out for an Italian singer, was last Sunday practising the same airs.

‘I know the lady’s principles, and that she will plead the Toleration, which (as she fancies) allows her nonconformity in this particular; but I beg you to acquaint her, that singing the psalms in a different tune from the rest of the congregation is a sort of schism not tolerated by that Act. I am,

SIR,

Your very humble Servant,

R. S.’

‘MR. SPECTATOR,

‘IN your paper upon temperance² you prescribe to us a rule for drinking, out of Sir William Temple, in the following words: “The first glass for myself, the second for my friends, the third for good humour, and the fourth for mine enemies.” Now, sir, you must know that I have read this your

¹ Thomas Sternhold (died 1549), groom of the robes to Henry VIII. and Edward VI., joined John Hopkins (died 1570), a clergyman and schoolmaster, in the composition of a well-known metrical version of the Psalms, of which more than 600 editions were printed between 1549 and 1828.

² No. 195.

Spectator in a club whereof I am a member, when our president told us there was certainly an error in the print, and that the word glass should be bottle, and therefore has ordered me to inform you of this mistake, and to desire you to publish the following errata: In the paper of Saturday, October 13, col. 3, line 11, for "glass" read "bottle."

Yours,

L.

ROBIN GOODFELLOW.'

N^o. 206. *Friday, Oct. 26, 1711*
[STEELE.]

*Quanto quisque sibi plura negaverit,
A Diis plura feret.*—HOR., 3 Od. xvi. 21.

THERE is a call upon mankind to value and esteem those who set a moderate price upon their own merit; and self-denial is frequently attended with unexpected blessings, which in the end abundantly recompense such losses as the modest seem to suffer in the ordinary occurrences of life. The curious tell us, a determination in our favour or to our disadvantage is made upon our first appearance, even before they know anything of our characters, but from the intimations men gather from our aspect. A man, they say, wears the picture of his mind in his countenance; and one man's eyes are spectacles to his who looks at him to read his heart. But though that way of raising an opinion of those we behold in public is very fallacious, certain it is, that those who by their words and actions take as much upon themselves as they can but barely demand in the strict scrutiny of their deserts, will find their account lessen every

day. A modest man preserves his character, as a frugal man does his fortune; if either of them live to the height of either, one will find losses, the other errors which he has not stock by him to make up. It were therefore a just rule to keep your desires, your words and actions, within the regard you observe your friends have for you; and never, if it were in a man's power, to take as much as he possibly might either in preferment or reputation. My walks have lately been among the mercantile part of the world; and one gets phrases naturally from those with whom one converses: I say then, he that in his air, his treatment of others, or an habitual arrogance to himself, gives himself credit for the least article of more wit, wisdom, goodness, or valour than he can possibly produce if he is called upon, will find the world break in upon him, and consider him as one who has cheated them of all the esteem they had before allowed him. This brings a commission of bankruptcy upon him; and he that might have gone on to his life's end in a prosperous way, by aiming at more than he should, is no longer proprietor of what he really had before, but his pretensions fare as all things do which are torn instead of being divided.

There is no one living would deny Cinna the applause of an agreeable and facetious wit; or could possibly pretend that there is not something inimitably unforced and diverting in his manner of delivering all his sentiments in conversation, if he were able to conceal the strong desire of applause which he betrays in every syllable he utters. But they who converse with him, see that all the civilities they could do to him, or the kind things they could say to him, would fall short of what he expects; and

therefore instead of showing him the esteem they have for his merit, their reflections turn only upon that they observe he has of it himself.

If you go among the women, and behold Gloriana trip into a room with that theatrical ostentation of her charms, Mirtilla with that soft regularity in her motion, Chloe with such an indifferent familiarity, Corinna with such a fond approach, and Roxana with such a demand of respect in the great gravity of her entrance; you find all the sex who understand themselves, and act naturally, wait only for their absence to tell you that all these ladies would impose themselves upon you; and each of them carry in their behaviour a consciousness of so much more than they should pretend to, that they lose what would otherwise be given them.

I remember the last time I saw 'Macbeth,' I was wonderfully taken with the skill of the poet in making the murderer form fears to himself from the moderation of the prince whose life he was going to take away. He says of the king, 'He bore his faculties so meekly;' ¹ and justly inferred from thence that all divine and human power would join to avenge his death who had made such an abstinent use of dominion. All that is in a man's power to do to advance his own pomp and glory, and forbears, is so much laid up against the day of distress; and pity will always be his portion in adversity, who acted with gentleness in prosperity.

The great officer who foregoes the advantages he might take to himself, and renounces all prudential regards to his own person in danger, has so far the

¹ ' Besides, this Duncan
Hath borne his faculties so meek.'

—*Macbeth*, Act i. sc. 7.

merit of a volunteer, and all his honours and glories are unenvied, for sharing the common fate with the same frankness as they do who have no such endearing circumstances to part with. But if there were no such considerations as the good effect which self-denial has upon the sense of other men towards us, it is of all qualities the most desirable for the agreeable disposition in which it places our own minds. I cannot tell what better to say of it than that it is the very contrary of ambition, and that modesty allays all those passions and inquietudes to which that vice exposes us. He that is moderate in his wishes from reason and choice, and not resigned from sourness, distaste, or disappointment, doubles all the pleasures of his life. The air, the season, a sunshine day, or a fair prospect, are instances of happiness; and that which he enjoys in common with all the world (by his exemption from the enchantments with which all the world are bewitched), are to him uncommon benefits and new acquisitions. Health is not eaten up with care, nor pleasure interrupted by envy. It is not to him of any consequence what this man is famed for, or for what the other is preferred. He knows there is in such a place an uninterrupted walk; he can meet in such a company an agreeable conversation. He has no emulation; he is no man's rival, but every man's well-wisher; can look at a prosperous man, with a pleasure in reflecting that he hopes he is as happy as himself; and has his mind and his fortune (as far as prudence will allow) open to the unhappy and to the stranger.

Luceius has learning, wit, humour, eloquence, but no ambitious prospects to pursue with these advantages; therefore to the ordinary world he is perhaps thought to want spirit, but known among

his friends to have a mind of the most consummate greatness. He wants no man's admiration, is in no need of pomp. His clothes please him if they are fashionable and warm; his companions are agreeable if they are civil and well-natured. There is with him no occasion for superfluity at meals, for jollity in company, in a word, for anything extraordinary to administer delight to him. Want of prejudice and command of appetite are the companions which make his journey of life so easy that he in all places meets with more wit, more good cheer, and more good humour than is necessary to make him enjoy himself with pleasure and satisfaction. T.

N^o. 207. *Saturday, October 27, 1711*
[ADDISON.]

*Omnibus in terris, quæ sunt à Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona, atque illis multùm diversa, remotâ
Erroris nebulâ.* —JUV., Sat. x. 1.

IN my last Saturday's paper¹ I laid down some thoughts upon devotion in general, and shall here show what were the notions of the most refined heathens on this subject, as they are represented in Plato's dialogue upon prayer, entitled 'Alcibiades the Second,' which doubtless gave occasion to Juvenal's tenth satire, and to the second satire of Persius, as the last of these authors has almost transcribed the preceding dialogue, entitled 'Alcibiades the First,' in his fourth satire.

The speakers in this dialogue upon prayer are Socrates and Alcibiades, and the substance of it (when

¹ No. 201.

drawn together out of the intricacies and digressions) as follows.¹

Socrates meeting his pupil, Alcibiades, as he was going to his devotions, and observing his eyes to be fixed upon the earth with great seriousness and attention, tells him, that he had reason to be thoughtful on that occasion, since it was possible for a man to bring down evils upon himself by his own prayers, and that those things, which the gods send him in answer to his petitions, might turn to his destruction. This, says he, may not only happen when a man prays for what he knows is mischievous in its own nature, as *Œdipus* implored the gods to sow dissension between his sons, but when he prays for what he believes would be for his good, and against what he believes would be to his detriment. This the philosopher shows must necessarily happen among us, since most men are blinded with ignorance, prejudice, or passion, which hinder them from seeing such things as are really beneficial to them. For an instance, he asks Alcibiades whether he would not be thoroughly pleased and satisfied if that God, to whom he was going to address himself, should promise to make him the sovereign of the whole earth. Alcibiades answers, that he should doubtless look upon such a promise as the greatest favour that could be bestowed upon him. Socrates then asks him if, after having received this great favour, he would be contented to lose his life, or if he would receive it though he was sure he should make an ill use of it. To both which questions Alcibiades answers in the negative. Socrates then shows him, from the examples of others, how these might very

¹ The dialogue of 'Alcibiades the Second' is of doubtful authenticity.

probably be the effects of such a blessing. He then adds, that other reputed pieces of good fortune, as that of having a son, or procuring the highest post in a government, are subject to the like fatal consequences; which nevertheless, says he, men ardently desire, and would not fail to pray for, if they thought their prayers might be effectual for the obtaining of them.

Having established this great point, that all the most apparent blessings in this life are obnoxious to such dreadful consequences, and that no man knows what in its events would prove to him a blessing or a curse, he teaches Alcibiades after what manner he ought to pray.

In the first place he recommends to him, as the model of his devotions, a short prayer, which a Greek poet composed for the use of his friends, in the following words: 'O Jupiter, give us those things which are good for us, whether they are such things as we pray for, or such things as we do not pray for; and remove from us those things which are hurtful, though they are such things as we pray for.'

In the second place, that his disciple may ask such things as are expedient for him, he shows him that it is absolutely necessary to apply himself to the study of true wisdom, and to the knowledge of that which is his chief good, and the most suitable to the excellency of his nature.

In the third and last place, he informs him that the best methods he could make use of to draw down blessings upon himself, and to render his prayers acceptable, would be to live in a constant practice of his duty towards the gods and towards men. Under this head he very much recommends a form of prayer the Lacedemonians made use of, in

which they petition the gods to give them all good things, so long as they were virtuous. Under this head likewise he gives a very remarkable account of an oracle to the following purpose.

When the Athenians in the war with the Lacedemonians received many defeats both by sea and land, they sent a message to the oracle of Jupiter Ammon, to ask the reason why they who erected so many temples to the gods, and adorned them with such costly offerings; why they who had instituted so many festivals, and accompanied them with such pomps and ceremonies; in short, why they who had slain so many hecatombs at their altars, should be less successful than the Lacedemonians, who fell so short of them in all these particulars. To this, says he, the Oracle made the following reply: 'I am better pleased with the prayer of the Lacedemonians, than with all the oblations of the Greeks.' As this prayer implied and encouraged virtue in those who made it, the philosopher proceeds to show how the most vicious man might be devout, so far as victims could make him, but that his offerings were regarded by the gods as bribes, and his petitions as blasphemies. He likewise quotes on this occasion two verses out of Homer,¹ in which the poet says, that the scent of the Trojan sacrifices was carried up to heaven by the winds; but that it was not acceptable to the gods, who were displeased with Priam and all his people.

The conclusion of this dialogue is very remarkable. Socrates having deterred Alcibiades from the prayers and sacrifice which he was going to offer, by setting forth the above-mentioned difficulties of performing that duty as he ought, adds these words, 'We must therefore wait till such time as we may

¹ Iliad, viii. 548, 549.

learn how we ought to behave ourselves towards the gods, and towards men.' 'But when will that time come,' says Alcibiades, 'and who is it that will instruct us? For I would fain see this man, whoever he is.' 'It is one,' says Socrates, 'who takes care of you; but as Homer tells us¹ that Minerva removed the mist from Diomedes' eyes, that he might plainly discover both gods and men, so the darkness that hangs upon your mind must be removed before you are able to discern what is good and what is evil.' 'Let him remove from my mind,' says Alcibiades, 'the darkness and what else he pleases, I am determined to refuse nothing he shall order me, whoever he is, so that I may become the better man by it.' The remaining part of this dialogue is very obscure; there is something in it that would make us think Socrates hinted at himself, when he spoke of this Divine Teacher who was to come into the world, did not he own that he himself was in this respect as much at a loss, and in as great distress as the rest of mankind.

Some learned men look upon this conclusion as a prediction of our Saviour, or at least that Socrates, like the high priest,² prophesied unknowingly, and pointed at that Divine Teacher who was to come into the world some ages after him. However that may be, we find that this great philosopher saw, by the light of reason, that it was suitable to the goodness of the Divine Nature to send a person into the world who should instruct mankind in the duties of religion and, in particular, teach them how to pray.

Whoever reads this abstract of Plato's discourse on prayer will, I believe, naturally make this reflection, that the great Founder of our religion, as well

¹ Iliad, v. 127.

² John xi. 49.

by His own example as in the form of prayer which He taught His disciples, did not only keep up to those rules which the light of nature had suggested to this great philosopher, but instructed His disciples in the whole extent of this duty, as well as of all others. He directed them to the proper object of adoration, and taught them, according to the third rule above mentioned, to apply themselves to Him in their closets, without show or ostentation, and to worship Him in spirit and in truth. As the Lacedemonians in their form of prayer implored the gods in general to give them all good things so long as they were virtuous, we ask in particular that our offences may be forgiven, as we forgive those of others. If we look into the second rule which Socrates has prescribed, namely, that we should apply ourselves to the knowledge of such things as are best for us, this too is explained at large in the doctrines of the Gospel, where we are taught in several instances to regard those things as curses, which appear as blessings in the eye of the world; and on the contrary to esteem those things as blessings, which to the generality of mankind appear as curses. Thus in the form which is prescribed to us, we only pray for that happiness which is our chief good, and the great end of our existence, when we petition the Supreme Being for the coming of His kingdom, being solicitous for no other temporal blessings but our daily sustenance. On the other side, we pray against nothing but sin, and against evil in general, leaving it with Omniscience to determine what is really such. If we look into the first of Socrates his rules of prayer, in which he recommends the above-mentioned form of the ancient poet, we find that form not only compre-

hended, but very much improved in the petition wherein we pray to the Supreme Being that His will may be done: which is of the same force with that form which our Saviour used, when He prayed, against the most painful and most ignominious of deaths, 'Nevertheless not My will, but Thine, be done.'¹ This comprehensive petition is the most humble, as well as the most prudent that can be offered up from the creature to his Creator, as it supposes the Supreme Being wills nothing but what is for our good, and that He knows better than ourselves what is so.

N^o. 208. *Monday, Oct. 29, 1711*
[STEELE.]

—*Veniunt spectentur ut ipsæ.*

—*OID, Ars Am. i. 99.*²

I HAVE several letters from people of good sense, who lament the depravity or poverty of taste the town is fallen into with relation to plays and public spectacles. A lady in particular observes, that there is such a levity in the minds of her own sex, that they seldom attend anything but impertinences. It is indeed prodigious to observe how little notice is taken of the most exalted parts of the best tragedies in Shakespeare; nay, it is not only visible that sensuality has devoured all greatness of soul, but the under passion (as I may so call it) of a noble spirit, pity, seems to be a stranger to the generality of an audience. The minds of men

¹ Luke xxii. 42; Matt. xxvi. 39.

² The motto in the folio issue is Horace's 'Spectaret populum ludis attentius ipsis.'

are indeed very differently disposed ; and the reliefs from care and attention are of one sort in a great spirit, and of another in an ordinary one. The man of a great heart and a serious complexion, is more pleased with instances of generosity and pity, than the light and ludicrous spirit can possibly be with the highest strains of mirth and laughter : it is therefore a melancholy prospect, when we see a numerous assembly lost to all serious entertainments, and such incidents as should move one sort of concern, excite in them a quite contrary one. In the tragedy of 'Macbeth' the other night,¹ when the lady who is conscious of the crime of murdering the king seems utterly astonished at the news, and makes an exclamation at it ; instead of the indignation which is natural to the occasion, that expression is received with a loud laugh : they were as merry when a criminal was stabbed. It is certainly an occasion of rejoicing when the wicked are seized in their designs ; but, I think, it is not such a triumph as is exerted by laughter.

You may generally observe, that the appetites are sooner moved than the passions : a sly expression which alludes to bawdry, puts a whole row into a pleasing smirk ; when a good sentence that describes an inward sentiment of the soul, is received with the greatest coldness and indifference. A correspondent of mine, upon this subject, has divided the female part of the audience, and accounts for their prepossession against this reasonable delight in the following manner : 'The prude,' says he, 'as she acts always in contradiction, so she is gravely sullen at a comedy, and extravagantly gay at a tragedy. The coquette is so much taken up with throwing her eyes around

¹ The play was acted on October 20, 1711.

the audience, and considering the effect of them, that she cannot be expected to observe the actors but as they are her rivals, and take off the observation of the men from herself. Besides these species of women, there are the Examples, or the first of the mode: these are to be supposed too well acquainted with what the actor is going to say to be moved at it. After these one might mention a certain flippant set of females, who are mimics, and are wonderfully diverted with the conduct of all the people around them, and are spectators only of the audience. But what is of all the most to be lamented is the loss of a party whom it would be worth preserving in their right senses upon all occasions, and these are those whom we may indifferently call the innocent or the unaffected. You may sometimes see one of these sensibly touched with a well-wrought incident; but then she is immediately so impertinently observed by the men, and frowned at by some insensible superior of her own sex, that she is ashamed, and loses the enjoyment of the most laudable concern, pity. Thus the whole audience is afraid of letting fall a tear, and shun as a weakness the best and worthiest part of our sense.'

'SIR,

'AS you are one that doth not only pretend to reform, but effects it amongst people of any sense, makes me (who are one of the greatest of your admirers) give you this trouble, to desire you will settle the method of us females knowing when one another is in town. For they have now got a trick of never sending to their acquaintance when they first come; and if one does not visit them

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within the week which they stay at home, it is a mortal quarrel. Now, dear Mr. Spec., either command them to put it in the advertisement of your paper, which is generally read by our sex, or else order them to breathe their saucy footmen (who are good for nothing else), by sending them to tell all their acquaintance. If you think to print this, pray put it into a better style as to the spelling part. The town is now filling every day, and it cannot be deferred, because people take advantage of one another by this means, and break off acquaintance, and are rude. Therefore pray put this in your paper as soon as you can possibly, to prevent any future miscarriages of this nature. I am, as I ever shall be,

Dear SPEC.,

Your most obedient humble Servant,

MARY MEANWELL.'

'Pray settle what is to be a proper notification of a person's being in town, and how that differs according to people's quality.'

'Mr. SPECTATOR,

'October the 20th.

'I HAVE been out of town, so did not meet with your paper dated September the 28th,¹ wherein you to my heart's desire expose that cursed vice of ensnaring poor young girls, and drawing them from their friends. I assure you without flattery it has saved a prentice of mine from ruin; and in token of gratitude, as well as for the benefit of my family, I have put it in a frame and glass,

¹ No. 182.

and hung it behind my counter. I shall take care to make my young ones read it every morning, to fortify them against such pernicious rascals. I know not whether what you write was matter of fact, or your own invention; but this I will take my oath on, the first part is so exactly like what happened to my prentice, that had I read your paper then, I should have taken your method to have secured a villain. Go on and prosper.

Your most obliged humble Servant.'

'Mr. SPECTATOR,

'**W**ITHOUT raillery I desire you to insert this word for word in your next, as you value a lover's prayers. You see it is an hue and cry after a stray heart (with the marks and blemishes underwritten) which whoever shall bring to you shall receive satisfaction. Let me beg of you not to fail, as you remember the passion you had for her to whom you lately ended a paper.

Noble, generous, great, and good,
But never to be understood;
Fickle as the wind, still changing,
After every female ranging;
Panting, trembling, sighing, dying,
But addicted much to lying.
When the siren songs repeats,
Equal measures still it beats;
Whoe'er shall wear it, it will smart her,
And whoe'er takes it, takes a Tartar.'

T.

N^o. 209. *Tuesday, Oct. 30, 1711*
[ADDISON.]

*Γυναικὸς οὐδὲ χρῆμ' ἀνὴρ ληίζεται
'Εθλῆς ἄμεινον, οὐδὲ ῥίγιον κακῆς.*—SIMONIDES.

THERE are no authors I am more pleased with than those who show human nature in a variety of views, and describe the several ages of the world in their different manners. A reader cannot be more rationally entertained, than by comparing the virtues and vices of his own times with those which prevailed in the times of his forefathers; and drawing a parallel in his mind between his own private character and that of other persons, whether of his own age, or of the ages that went before him. The contemplation of mankind under these changeable colours is apt to shame us out of any particular vice, or animate us to any particular virtue, to make us pleased or displeased with ourselves in the most proper points, to clear our mind of prejudice and prepossession, and to rectify that narrowness of temper which inclines us to think amiss of those who differ from ourselves.

If we look into the manners of the most remote ages of the world, we discover human nature in her simplicity; and the more we come downward towards our own times, may observe her hiding herself in artifices and refinements, polished insensibly out of her original plainness, and at length entirely lost under form and ceremony, and (what we call) good breeding. Read the accounts of men and women as they are given us by the most ancient writers,

both sacred and profane, and you would think you were reading the history of another species.

Among the writers of antiquity, there are none who instruct us more openly in the manners of their respective times in which they lived, than those who have employed themselves in satire, under what dress soever it may appear; as there are no other authors whose province it is to enter so directly into the ways of men, and set their miscarriages in so strong a light.

Simonides,¹ a poet famous in his generation, is I think author of the oldest satire that is now extant; and, as some say, of the first that was ever written. This poet flourished about four hundred years after the siege of Troy, and shows by his way of writing the simplicity, or rather coarseness, of the age in which he lived. I have taken notice, in my hundred and sixty-first speculation, that the rule of observing what the French call the *bienséance*, in an allusion, has been found out of later years; and that the ancients, provided there was a likeness in their similitudes, did not much trouble themselves about the decency of the comparison. The satire or iambics of Simonides, with which I shall entertain my readers in the present paper, are a remarkable instance of what I formerly advanced. The subject of this satire is woman. He describes the sex in their several characters, which he derives to them from a fanciful supposition raised upon the doctrine of pre-existence. He tells us that the gods formed the souls of women out of those seeds and principles which compose several kinds of animals and ele-

¹ Simonides, of Amorgos, a native of Samos, who lived about B.C. 660, wrote an elegy and iambic poems. He is after confused with another Simonides, of Ceos.

ments, and that their good or bad dispositions arise in them according as such and such seeds and principles predominate in their constitutions. I have translated the author very faithfully, and if not word for word (which our language would not bear), at least so as to comprehend every one of his sentiments, without adding anything of my own. I have already apologised for this author's want of delicacy, and must further premise, that the following satire affects only some of the lower part of the sex, and not those who have been refined by a polite education, which was not so common in the age of this poet:—

‘ In the beginning God made the souls of woman-kind out of different materials, and in separate state from their bodies.

‘ The souls of one kind of women were formed out of those ingredients which compose a swine. A woman of this make is a slut in her house, and a glutton at her table. She is uncleanly in her person, a slattern in her dress; and her family is no better than a dunghill.

‘ A second sort of female soul was formed out of the same materials that enter into the composition of a fox. Such an one is what we call a notable discerning woman, who has an insight into everything, whether it be good or bad. In this species of females there are some virtuous and some vicious.

‘ A third kind of women were made up of canine particles. These are what we commonly call scolds, who imitate the animals out of which they were taken, that are always busy and barking, that snarl at every one who comes in their way, and live in perpetual clamour.

‘The fourth kind of women were made out of the earth. These are your sluggards, who pass away their time in indolence and ignorance, hover over the fire a whole winter, and apply themselves with alacrity to no kind of business but eating.

‘The fifth species of females were made out of the sea. These are women of variable uneven tempers, sometimes all storm and tempest, sometimes all calm and sunshine. The stranger who sees one of these in her smiles and smoothness would cry her up for a miracle of good humour; but on a sudden her looks and her words are changed, she is nothing but fury and outrage, noise and hurricane.

‘The sixth species were made up of the ingredients which compose an ass, or a beast of burden. These are naturally exceeding slothful, but upon the husband’s exerting his authority will live upon hard fare, and do everything to please him. They are however far from being averse to venereal pleasure, and seldom refuse a male companion.

‘The cat furnished materials for a seventh species of women, who are of a melancholy, froward, unamiable nature, and so repugnant to the offers of love, that they fly in the face of their husband when he approaches them with conjugal endearments. This species of women are likewise subject to little thefts, cheats, and pilferings.

‘The mare with a flowing mane, which was never broke to any servile toil and labour, composed an eighth species of women. These are they who have little regard for their husbands, who pass away their time in dressing, bathing, and perfuming; who throw their hair into the nicest curls, and trick it up with the fairest flowers and garlands. A woman of this species is a very pretty thing for a stranger

to look upon, but very detrimental to the owner, unless it be a king or prince, who takes a fancy to such a toy.

‘The ninth species of females were taken out of the ape. These are such as are both ugly and ill-natured, who have nothing beautiful in themselves, and endeavour to detract from or ridicule everything which appears so in others.

‘The tenth and last species of women were made out of the bee, and happy is the man who gets such an one for his wife. She is altogether faultless and unblamable. Her family flourishes and improves by her good management. She loves her husband, and is beloved by him. She brings him a race of beautiful and virtuous children. She distinguishes herself among her sex. She is surrounded with graces. She never sits among the loose tribe of women, nor passes away her time with them in wanton discourses. She is full of virtue and prudence, and is the best wife that Jupiter can bestow on man.’

I shall conclude these iambics with the motto of this paper, which is a fragment of the same author. ‘A man cannot possess anything that is better than a good woman, nor anything that is worse than a bad one.’

As the poet has shown a great penetration in this diversity of female characters, he has avoided the fault which Juvenal and Monsieur Boileau are guilty of, the former in his sixth, and the other in his last satire, where they have endeavoured to expose the sex in general, without doing justice to the valuable part of it. Such levelling satires are of no use to the world, and for this reason I have often

wondered how the French author above mentioned, who was a man of exquisite judgment, and a lover of virtue, could think human nature a proper subject for satire in another of his celebrated pieces, which is called 'The Satire upon Man.' What vice or frailty can a discourse correct which censures the whole species alike, and endeavours to show by some superficial strokes of wit, that brutes are the more excellent creatures of the two? A satire should expose nothing but what is corrigible, and make a due discrimination between those who are, and those who are not, the proper objects of it.¹

L.

No. 210. *Wednesday, Oct. 31, 1711*
[HUGHES.]

Nescio quomodo inhæret in mentibus quasi seculorum quoddam augurium futurorum; idque in maximis ingeniis altissimisque animis et existit maxime et apparet facillime.
—CIC., Tusc. Quæst.

'SIR, *To the SPECTATOR.*

'I AM fully persuaded that one of the best springs of generous and worthy actions is the having generous and worthy thoughts of ourselves. Whoever has a mean opinion of the dignity of his nature, will act in no higher a rank than he has allotted himself in his own estimation: if he considers his being as circumscribed by the uncertain term of a few years, his designs will be contracted into the same narrow span he imagines is to bound his existence. How can he exalt his thoughts to

¹ See No. 211.

anything great and noble who only believes that, after a short turn on the stage of this world, he is to sink into oblivion, and to lose his consciousness for ever?

‘For this reason I am of opinion that so useful and elevated a contemplation as that of the soul’s immortality cannot be resumed too often. There is not a more improving exercise to the human mind than to be frequently reviewing its own great privileges and endowments; nor a more effectual means to awaken in us an ambition raised above low objects and little pursuits, than to value ourselves as heirs of eternity.

‘It is a very great satisfaction to consider the best and wisest of mankind in all nations and ages asserting, as with one voice, this their birthright, and to find it ratified by an express revelation. At the same time, if we turn our thoughts inward upon ourselves, we may meet with a kind of secret sense concurring with the proofs of our own immortality.

‘You have in my opinion raised a good presumptive argument from the increasing appetite the mind has to knowledge,¹ and to the extending its own faculties, which cannot be accomplished, as the more restrained perfection of lower creatures may, in the limits of a short life. I think another probable conjecture may be raised from our appetite to duration itself, and from a reflection on our progress through the several stages of it: “We are complaining,” as you observe in a former speculation,² “of the shortness of life, and yet are perpetually hurrying over the parts of it, to arrive at certain little settlements or imaginary points of rest which are dispersed up and down in it.”

¹ No. 111.

² No. 93.

‘Now let us consider what happens to us when we arrive at these imaginary points of rest. Do we stop our motion, and sit down satisfied in the settlement we have gained? or are we not removing the boundary, and marking out new points of rest, to which we press forward with the like eagerness, and which cease to be such as fast as we attain them. Our case is like that of a traveller upon the Alps, who should fancy that the top of the next hill must end his journey because it terminates his prospect; but he no sooner arrives at it than he sees new ground and other hills beyond it, and continues to travel on as before.¹

‘This is so plainly every man’s condition in life, that there is no one who has observed anything but may observe, that as fast as his time wears away, his appetite to something future remains. The use, therefore, I would make of it is this, that since Nature (as some love to express it) does nothing in vain, or, to speak properly, since the Author of our being has planted no wandering passion in it, no desire which has not its object, futurity is the proper object of the passion so constantly exercised about it; and this restlessness in the present, this assigning ourselves over to farther stages of duration, this successive grasping at somewhat still to come, appears to me (whatever it may to others) as a kind of instinct or natural symptom which the mind of man has of its own immortality.

‘I take it at the same time for granted, that the immortality of the soul is sufficiently established by other arguments; and if so, this appetite, which

¹ Pope (*‘Essay on Criticism,’* 225) had recently said:—

‘Hills peep o’er hills, and Alps on Alps arise.’

otherwise would be very unaccountable and absurd, seems very reasonable, and adds strength to the conclusion. But I am amazed when I consider there are creatures capable of thought, who, in spite of every argument, can form to themselves a sullen satisfaction in thinking otherwise. There is something so pitifully mean in the inverted ambition of that man who can hope for annihilation, and please himself to think that his whole fabric shall one day crumble into dust, and mix with the mass of inanimate beings, that it equally deserves our admiration and pity. The mystery of such men's unbelief is not hard to be penetrated; and indeed amounts to nothing more than a sordid hope, that they shall not be immortal because they dare not be so.

‘This brings me back to my first observation, and gives me occasion to say further, that as worthy actions spring from worthy thoughts, so worthy thoughts are likewise the consequence of worthy actions. But the wretch who has degraded himself below the character of immortality, is very willing to resign his pretensions to it, and to substitute in its room a dark negative happiness in the extinction of his being.

‘The admirable Shakespeare has given us a strong image of the unsupported condition of such a person in his last minutes, in the second part of ‘King Henry the Sixth,’¹ where Cardinal Beaufort, who had been concerned in the murder of the good Duke Humphrey, is represented on his death-bed. After some short confused speeches, which show an imagination disturbed with guilt, just as he is expiring, King Henry, standing by him full of compassion, says—

¹ Act iii. sc. 3.

Lord Cardinal! if thou think'st on Heaven's bliss
 Hold up thy hand, make signal of that hope!
 He dies, and makes no sign!

The despair which is here shown, without a word or action on the part of the dying person, is beyond what could be painted by the most forcible expressions whatever.

'I shall not pursue this thought further, but only add, that as annihilation is not to be had with a wish, so it is the most abject thing in the world to wish it. What are honour, fame, wealth, or power, when compared with the generous expectation of a being without end, and a happiness adequate to that being?

'I shall trouble you no further; but, with a certain gravity which these thoughts have given me, I reflect upon some things people say of you (as they will of all men who distinguish themselves), which I hope are not true; and wish you as good a man as you are an author. I am,

SIR,

Your most obedient humble Servant,
 Z.¹ T. D.'

No. 211. *Thursday, Nov. 1, 1711*
 [ADDISON.]

Fictis meminerit nos jocari fabulis.

—PHAED., Book i. Prol.

HAVING lately translated the fragment of an old poet,² which describes womankind under several characters, and supposes them to have drawn their different manners and dispositions from

¹ 'T.' in the folio issue, and in the 12mo edition of 1712.

² See No. 209.

those animals and elements out of which he tells us they were compounded, I had some thoughts of giving the sex their revenge, by laying together in another paper the many vicious characters which prevail in the male world, and showing the different ingredients that go to the making up of such different humours and constitutions. Horace has a thought which is something akin to this, when, in order to excuse himself to his mistress, for an invective which he had written against her, and to account for that unreasonable fury with which the heart of man is often transported, he tells us that when Prometheus made his man of clay, in the kneading up of the heart he seasoned it with some furious particles of the lion.¹ But upon turning this plan to and fro in my thoughts, I observed so many unaccountable humours in man, that I did not know out of what animals to fetch them. Male souls are diversified with so many characters that the world has not variety of materials sufficient to furnish out their different tempers and inclinations. The creation, with all its animals and elements, would not be large enough to supply their several extravagances.

Instead therefore of pursuing the thought of Simonides, I shall observe that as he has exposed the vicious part of women from the doctrine of pre-existence, some of the ancient philosophers have, in a manner, satirised the vicious part of the human species in general, from a notion of the soul's post-existence, if I may so call it; and that as Simonides describes brutes entering into the composition of women, others have represented human souls as entering into brutes. This is commonly termed

¹ Od. I. xvi.

the doctrine of transmigration, which supposes that human souls, upon their leaving the body, become the souls of such kinds of brutes as they most resemble in their manners; or to give an account of it, as Mr. Dryden has described it in his translation of Pythagoras' speech in the fifteenth book of Ovid, where that philosopher dissuades his hearers from eating flesh :—

Thus all things are but altered, nothing dies,
And here and there the unbodied spirit flies,
By time, or force, or sickness disposessed,
And lodges where it lights in bird or beast,
Or hunts without till ready limbs it find,
And actuates those according to their kind :
From tenement to tenement is tossed ;
The soul is still the same ; the figure only lost.

Then let not piety be put to flight,
To please the taste of glutton appetite ;
But suffer inmate souls secure to dwell,
Lest from their seats your parents you expel ;
With rabid hunger feed upon your kind,
Or from a beast dislodge a brother's mind.

Plato, in the Vision of Erus the Armenian, which I may possibly make the subject of a future speculation, records some beautiful transmigrations; as that the soul of Orpheus, who was musical, melancholy, and a woman-hater, entered into a swan; the soul of Ajax, which was all wrath and fierceness, into a lion; the soul of Agamemnon, that was rapacious and imperial, into an eagle; and the soul of Thersites, who was a mimic and a buffoon, into a monkey.¹

¹ In the *Timæus* Plato derives woman and all the animals from man, by successive degradations. Cowardly or unjust men are born again as women. Light, airy, and superficial men, who carried their minds aloft without the use of reason, are the materials

Mr. Congreve, in a prologue to one of his comedies,¹ has touched upon this doctrine with great humour :—

Thus Aristotle's soul, of old that was,
May now be damned to animate an ass ;
Or in this very house, for aught we know,
Is doing painful penance in some beau.

I shall fill up this paper with some letters which my last Tuesday's speculation has produced. My following correspondents will show, what I there observed, that the speculation of that day affects only the lower part of the sex :—

‘FROM MY HOUSE IN THE STRAND,
October 30, 1711.

‘Mr. SPECTATOR,

‘UPON reading your Tuesday's paper I find, by several symptoms in my constitution, that I am a bee. My shop, or if you please to call it so, my cell, is in that great hive of females which goes by the name of the New Exchange,² where I am daily employed in gathering together a little stock of gain from the finest flowers about the town, I mean the ladies and the beaux. I have a numerous swarm of children, to whom I give the best education I am able. But, sir, it is my misfortune to be married to a drone who lives upon what I get, without bringing anything into the common

for making birds, the hair being transmuted into feathers and wings. From men wholly without philosophy, who never looked heavenward, the more brutal land animals are derived. Out of the very stupidest of men come those animals which are not judged worthy to live at all upon earth and breathe this air ; these men become fishes, and the creatures who breathe nothing but turbid water, fixed at the lowest depths and almost motionless, among the mud (Morley).

¹ The reference is to the epilogue to ‘Love for Love.’

² See No. 96.

stock. Now, sir, as on the one hand I take care not to behave myself towards him like a wasp, so likewise I would not have him look upon me as an humble-bee; for which reason I do all I can to put him upon laying up provisions for a bad day, and frequently represent to him the fatal effects his sloth and negligence may bring upon us in our old age. I must beg that you will join with me in your good advice upon this occasion, and you will for ever oblige

Your humble Servant,

MELISSA.'

'SIR,

'PICCADILLY, *October 31, 1711.*

'I AM joined in wedlock for my sins to one of those fillies who are described in the old poet with that hard name you gave us the other day. She has a flowing mane, and a skin as soft as silk. But, sir, she passes half her life at her glass, and almost ruins me in ribbons. For my own part I am a plain handicraft man, and in danger of breaking by her laziness and expensiveness. Pray, master, tell me in your next paper whether I may not expect of her so much drudgery as to take care of her family, and curry her hide in case of refusal.

Your loving Friend,

BARNABY BRITTLE.'

'MR. SPECTATOR,

'CHEAPSIDE, *October 30.*

'I AM mightily pleased with the humour of the Cat, be so kind as to enlarge upon that subject. Yours till death,

JOSIAH HENPECK.

'P.S.—You must know I am married to a Grimalkin.'

‘SIR,

‘WAPPING, October 31, 1711.

‘EVER since your *Spectator* of Tuesday last came into our family, my husband is pleased to call me his Oceana, because the foolish old poet that you have translated says, “That the souls of some women are made of sea-water.” This, it seems, has encouraged my sauce-box to be witty upon me. When I am angry, he cries “Prithee, my dear, be calm;” when I chide one of my servants, “Prithee, child, do not bluster.” He had the impudence about an hour ago to tell me that he was a sea-faring man, and must expect to divide his life between storm and sunshine. When I bestir myself with any spirit in my family, it is high sea in his house; and when I sit still without doing anything, his affairs forsooth are windbound. When I ask him whether it rains, he makes answer, “It is no matter, so that it be fair weather within doors.” In short, sir, I cannot speak my mind freely to him, but I either swell or rage, or do something that is not fit for a civil woman to hear. Pray, Mr. Spectator, since you are so sharp upon other women, let us know what materials your wife is made of, if you have one. I suppose you would make us a parcel of poor-spirited, tame, insipid creatures. But, sir, I would have you to know, we have as good passions in us as yourself, and that a woman was never designed to be a milksop.

L.

MARTHA TEMPEST.’

N^o. 212. *Friday, Nov. 2, 1711*

[STEELE.]

—*Eripe turpi*
Colla jugo. Liber, liber sum, dic age.
—HOR., 2 Sat. vii. 91.

‘MR. SPECTATOR,

‘I NEVER look upon my dear wife, but I think of the happiness Sir Roger de Coverley enjoys, in having such a friend as you to expose in proper colours the cruelty and perverseness of his mistress. I have very often wished you visited in our family, and were acquainted with my spouse; she would afford you for some months at least matter enough for one *Spectator* a week. Since we are not so happy as to be of your acquaintance, give me leave to represent to you our present circumstances as well as I can in writing. You are to know, then, that I am not of a very different constitution from Nathaniel Henroost, whom you have lately recorded in your speculations;¹ and have a wife who makes a more tyrannical use of the knowledge of my easy temper, than that lady ever pretended to. We had not been a month married when she found in me a certain pain to give offence, and an indolence that made me bear little inconveniences rather than dispute about them. From this observation it soon came to that pass, that if I offered to go abroad, she would get between me and the door, kiss me, and say she could not part with me; then down again I sat. In a day or two after this first pleasant step towards confining me, she declared to me, that I

¹ See No. 176.

was all the world to her, and she thought she ought to be all the world to me. "If," said she, "my dear loves me as much as I love him, he will never be tired of my company." This declaration was followed by my being denied to all my acquaintance; and it very soon came to that pass, that to give an answer at the door before my face, the servants would ask her whether I was within or not; and she would answer No with great fondness, and tell me I was a good dear. I will not enumerate more little circumstances to give you a livelier sense of my condition, but tell you in general, that from such steps as these at first I now live the life of a prisoner of state; my letters are opened, and I have not the use of pen, ink, and paper but in her presence. I never go abroad except she sometimes takes me with her in her coach to take the air, if it may be called so. When we drive, as we generally do, with the glasses up, I have overheard my servants lament my condition; but they dare not bring me messages without her knowledge, because they doubt my resolution to stand by 'em. In the midst of this insipid way of life, an old acquaintance of mine, Tom Meggot, who is a favourite with her, and allowed to visit me in her company because he sings prettily, has roused me to rebel, and conveyed his intelligence to me in the following manner. My wife is a great pretender to music, and very ignorant of it; but far gone in the Italian taste. Tom goes to Armstrong, the famous fine writer of music, and desires him to put this sentence of Tully¹ in the scale of an Italian air, and write it out for my spouse from him: "An illo mihi liber cui mulier imperat? Cui leges imponit, præscribit, jubet, vetat quod

¹ Paradox v.

videtur? qui nihil imperanti negare, nihil recusare audet? poscit? dandum. est vocat? veniendum. ejicit? abeundum. minitatur? Entime scendum.”

“Does he live like a gentleman who is commanded by a woman? He to whom she gives law, grants and denies what she pleases? who can neither deny her anything she asks, or refuse to do anything she commands?”

‘To be short, my wife was extremely pleased with it; said the Italian was the only language for music; and admired how wonderfully tender the sentiment was, and how pretty the accent is of that language; with the rest that is said by rote on that occasion. Mr. Meggot is sent for to sing this air, which he performs with mighty applause; and my wife is in ecstasy on the occasion, and glad to find, by my being so much pleased, that I was at last come into the notion of the Italian; “for,” said she, “it grows upon one when one once comes to know a little of the language; and pray, Mr. Meggot, sing again those notes, ‘Nihil imperanti negare, nihil recusare.’” You may believe I was not a little delighted with my friend Tom’s expedient to alarm me, and in obedience to his summons I give all this story thus at large; and I am resolved, when this appears in the *Spectator*, to declare for myself. The manner of the insurrection I contrive by your means, which shall be no other than that Tom Meggot, who is at our tea-table every morning, shall read it to us; and if my dear can take the hint, and say not one word, but let this be the beginning of a new life without further explanation, it is very well; for as soon as the *Spectator* is read out, I shall, without more ado, call for the coach, name the hour when I shall be at home, if I come at all; if I do not, they

may go to dinner. If my spouse only swells and says nothing, Tom and I go out together, and all is well, as I said before; but if she begins to command or expostulate, you shall in my next to you receive a full account of her resistance and submission;¹ for submit the dear thing must to,

SIR,

Your most obedient humble Servant,

ANTONY FREEMAN.

‘P.S.—I hope I need not tell you that I desire this may be in your very next.’ T.

N^o. 213. *Saturday, Nov. 3, 1711*
[ADDISON.]

—*Mens sibi conscia recti.*—VIRG., *Æn.* i. 604.

IT is the great art and secret of Christianity, if I may use that phrase, to manage our actions to the best advantage, and direct them in such a manner that everything we do may turn to account, at that great day when everything we have done will be set before us.

In order to give this consideration its full weight, we may cast all our actions under the division of such as are in themselves either good, evil, or indifferent. If we divide our intentions after the same manner, and consider them with regard to our actions, we may discover that great art and secret of religion which I have here mentioned.

A good intention joined to a good action, gives it its proper force and efficacy; joined to an

¹ See No. 216.

evil action, extenuates its malignity, and in some cases may take it wholly away; and joined to an indifferent action, turns it to a virtue, and makes it meritorious, as far as human actions can be so.

In the next place, to consider in the same manner the influence of an evil intention upon our actions. An evil intention perverts the best of actions, and makes them in reality what the Fathers with a witty kind of zeal have termed the virtues of the heathen world, so many shining sins.¹ It destroys the innocence of an indifferent action, and gives an evil action all possible blackness and horror, or in the emphatical language of Sacred Writ, makes sin exceeding sinful.²

If, in the last place, we consider the nature of an indifferent intention, we shall find that it destroys the merit of a good action; abates, but never takes away the malignity of an evil action; and leaves an indifferent action in its natural state of indifference.

It is therefore of unspeakable advantage to possess our minds with an habitual good intention, and to aim all our thoughts, words, and actions at some laudable end, whether it be the glory of our Maker, the good of mankind, or the benefit of our own souls.

This is a sort of thrift or good husbandry in moral life, which does not throw away any single action, but makes every one go as far as it can. It multiplies the means of salvation, increases the number of our virtues, and diminishes that of our vices.

There is something very devout, though not so

¹ 'Spendida peccata.'

² Rom. vii. 13.

solid, in Acosta's answer to Limborch,¹ who objects to him the multiplicity of ceremonies in the Jewish religion, as washings, dresses, meats, purgations, and the like. The reply which the Jew makes upon this occasion is, to the best of my remembrance, as follows: 'There are no duties enough,' says he, 'in the essential parts of the law for a zealous and active obedience. Time, place, and person are requisite, before you have an opportunity of putting a moral virtue into practice. We have therefore,' says he, 'enlarged the sphere of our duty, and made many things which are in themselves indifferent a part of our religion, that we may have more occasions of showing our love to God, and in all the circumstances of life be doing something to please Him.'

¹ *Amica Collatio de Veritate Relig. Christ. cum Erudito Judæo*, published in 1687, by Philippe de Limborch, who was eminent as a professor of theology at Amsterdam from 1667 until his death, in 1712, at the age of seventy-nine. But the learned Jew was the Spanish physician Isaac Orobio, who was tortured for three years in the prisons of the Inquisition on a charge of Judaism. He admitted nothing, was therefore set free, and left Spain for Toulouse, where he practised physic and passed as a Catholic until he settled at Amsterdam. There he made profession of the Jewish faith, and died in the year of the publication of Limborch's friendly discussion with him.

The Uriel Acosta with whom Addison confounds Orobio was a gentleman of Oporto who had embraced Judaism, and, leaving Portugal, had also gone to Amsterdam. There he was circumcised, but was persecuted by the Jews themselves, and eventually whipped in the synagogue for attempting reformation of the Jewish usages, in which, he said, tradition had departed from the law of Moses. He took his thirty-nine lashes, recanted, and lay across the threshold of the synagogue for all his brethren to walk over him. Afterwards he endeavoured to shoot his principal enemy, but his pistol missed fire. He had another about him, and with that he shot himself. This happened about the year 1640, when Limborch was but a child of six or seven (Morley).

Monsieur St. Evremont¹ has endeavoured to palliate the superstitions of the Roman Catholic religion with the same kind of apology, where he pretends to consider the different spirit of the Papists and the Calvinists, as to the great points wherein they disagree. He tells us that the former are actuated by love, and the other by fear; and that in their expressions of duty and devotion towards the Supreme Being, the former seem particularly careful to do everything which may possibly please Him, and the other to abstain from everything which may possibly displease Him.

But notwithstanding this plausible reason with which both the Jew and the Roman Catholic would excuse their respective superstitions, it is certain there is something in them very pernicious to mankind, and destructive to religion: because the injunction of superfluous ceremonies makes such actions duties, as were before indifferent, and by that means renders religion more burdensome and difficult than it is in its own nature, betrays many into sins of omission which they could not otherwise be guilty of, and fixes the minds of the vulgar to the shadowy unessential points, instead of the more weighty and more important matters of the law.

This zealous and active obedience, however, takes place in the great point we are recommending; for if, instead of prescribing to ourselves indifferent actions as duties, we apply a good intention to all our most indifferent actions, we make our very existence one continued act of obedience, we turn our diversions and amusements to our eternal advantage, and are pleasing Him (whom we are made

¹ "Sur la Religion" (Works, 1752, iii. 267, 268).

to please) in all the circumstances and occurrences of life.

It is this excellent frame of mind, this holy officiousness (if I may be allowed to call it such) which is recommended to us by the Apostle in that uncommon precept, wherein he directs us to propose to ourselves the glory of our Creator in all our most indifferent actions, 'whether we eat, or drink, or whatsoever we do.'¹

A person, therefore, who is possessed with such an habitual good intention as that which I have been here speaking of, enters upon no single circumstance of life, without considering it as well-pleasing to the great Author of his being, conformable to the dictates of reason, suitable to human nature in general, or to that particular station in which Providence has placed him. He lives in a perpetual sense of the Divine Presence, regards himself as acting, in the whole course of his existence, under the observation and inspection of that Being, who is privy to all his motions and all his thoughts, who knows his 'down-sitting and his uprising, who is about his path, and about his bed, and spieth out all his ways.'² In a word, he remembers that the eye of his Judge is always upon him, and in every action he reflects that he is doing what is commanded or allowed by Him who will hereafter either reward or punish it. This was the character of those holy men of old, who in that beautiful phrase of Scripture are said to have 'walked with God.'³

When I employ myself upon a paper of morality, I generally consider how I may recommend the particular virtue which I treat of, by the precepts or

¹ 1 Cor. x. 31.

² Ps. cxxxix. 2, 3.

³ Gen. v. 22; vi. 9.

examples of the ancient heathens; by that means, if possible, to shame those who have greater advantages of knowing their duty, and therefore greater obligations to perform it, into a better course of life: besides, that many among us are unreasonably disposed to give a fairer hearing to a Pagan philosopher than to a Christian writer.

I shall therefore produce an instance of this excellent frame of mind in a speech of Socrates, which is quoted by Erasmus. This great philosopher on the day of his execution, a little before the draught of poison was brought to him, entertaining his friends with a discourse on the immortality of the soul, has these words: 'Whether or no God will approve of my actions I know not, but this I am sure of, that I have at all times made it my endeavour to please Him; and I have a good hope that this my endeavour will be accepted by Him.' We find in these words of that great man the habitual good intention which I would here inculcate, and with which that Divine philosopher always acted. I shall only add that Erasmus, who was an unbigoted Roman Catholic, was so much transported with this passage of Socrates, that he could scarce forbear looking upon him as a saint, and desiring him to pray for him; or as that ingenious and learned writer has expressed himself in a much more lively manner: 'When I reflect on such a speech pronounced by such a person, I can scarce forbear crying out, "Sancte Socrates, ora pro nobis." "O holy Socrates, pray for us."'¹ L.

¹ Erasm., Apophthegm., Book iii.

N^o. 214. *Monday, Nov. 5, 1711*

[STEELE.]

—*Perierunt tempora longi*

Servitii—

—JUV., Sat. iii. 124.¹

I DID some time ago lay before the world the unhappy condition of the trading part of mankind, who suffer by want of punctuality in the dealings of persons above them; but there is a set of men who are much more the objects of compassion than even those, and these are the dependants on great men, whom they are pleased to take under their protection as such as are to share in their friendship and favour. These indeed, as well from the homage that is accepted from them, as the hopes which are given to them, are become a sort of creditors; and these debts, being debts of honour, ought, according to the accustomed maxim, to be first discharged.

When I speak of dependants, I would not be understood to mean those who are worthless in themselves, or who, without any call, will press into the company of their betters. Nor, when I speak of patrons, do I mean those who either have it not in their power, or have no obligation to assist their friends; but I speak of such leagues where there is power and obligation on the one part, and merit and expectation on the other.

The division of patron and client may, I believe, include a third of our nation; the want of merit and real worth in the client, will strike out about

¹ The motto in the folio issue was Horace's '*Dulcis inexpertus cultura potentis amici, expertus metuit.*'

ninety-nine in a hundred of these; and the want of ability in patrons, as many of that kind. But, however, I must beg leave to say, that he who will take up another's time and fortune in his service, though he has no prospect of rewarding his merit towards him, is as unjust in his dealings as he who takes up goods of a tradesman without intention or ability to pay him. Of the few of the class which I think fit to consider, there are not two in ten who succeed; insomuch, that I know a man of good sense who put his son to a blacksmith, though an offer was made him of his being received as a page to a man of quality.¹ There are not more cripples come out of the wars, than there are from those great services; some through discontent lose their speech, some their memories, others their senses or their lives; and I seldom see a man thoroughly discontented, but I conclude he has had the favour of some great man. I have known of such as have been for twenty years together within a month of a good employment, but never arrived at the happiness of being possessed of anything.

There is nothing more ordinary, than that a man who is got into a considerable station, shall immediately alter his manner of treating all his friends, and from that moment he is to deal with you as if he were your fate. You are no longer to be consulted, even in matters which concern yourself, but your patron is of a species above you, and a free communication with you is not to be expected. This perhaps may be your condition all the while

¹ The pages to noblemen were usually sons of the poorer gentry. They were the immediate attendants on the lord, who arranged for their education, and made suitable provision for them when they grew up to manhood.

he bears office, and when that is at an end you are as intimate as ever you were, and he will take it very ill if you keep the distance he prescribed you towards him in his grandeur. One would think this should be a behaviour a man could fall into with the worst grace imaginable; but they who know the world have seen it more than once. I have often, with secret pity, heard the same man who has professed his abhorrence against all kind of passive behaviour, lose minutes, hours, days, and years in a fruitless attendance on one who had no inclination to befriend him. It is very much to be regarded, that the great have one particular privilege above the rest of the world, of being slow in receiving impressions of kindness, and quick in taking offence. The elevation above the rest of mankind, except in very great minds, makes men so giddy that they do not see after the same manner they did before. Thus they despise their old friends, and strive to extend their interests to new pretenders. By this means it often happens, that when you come to know how you lost such an employment, you will find the man who got it never dreamed of it; but, forsooth, he was to be surprised into it, or perhaps solicited to receive it. Upon such occasions as these a man may perhaps grow out of humour; if you are so, all mankind will fall in with the patron, and you are an humorist and untractable if you are capable of being sour at a disappointment. But it is the same thing, whether you do or do not resent ill-usage, you will be used after the same manner; as some good mothers will be sure to whip their children till they cry, and then whip them for crying.

There are but two ways of doing anything with

great people, and those are by making yourself either considerable or agreeable. The former is not to be attained but by finding a way to live without them, or concealing that you want them; the latter, is only by falling into their taste and pleasures. This is of all the employments in the world the most servile, except it happens to be of your own natural humour. For to be agreeable to another, especially if he be above you, is not to be possessed of such qualities and accomplishments as should render you agreeable in yourself, but such as make you agreeable in respect to him. An imitation of his faults, or a compliance, if not subservience, to his vices, must be the measures of your conduct.

When it comes to that, the unnatural state a man lives in, when his patron pleases, is ended; and his guilt and complaisance are objected to him, though the man who rejects him for his vices was not only his partner but seducer. Thus the client (like a young woman who has given up the innocence which made her charming) has not only lost his time, but also the virtue which could render him capable of resenting the injury which is done him.

It would be endless to recount the tricks of turning you off from themselves to persons who have less power to serve you, the art of being sorry for such an unaccountable accident in your behaviour, that such a one (who, perhaps, has never heard of you) opposes your advancement; and if you have anything more than ordinary in you, that you are flattered with a whisper, that 'tis no wonder people are so slow in doing for a man of your talents, and the like.

After all this treatment, I must still add the pleasantest insolence of all, which I have once or

twice seen; to wit, that when a silly rogue has thrown away one part in three of his life in unprofitable attendance, it is taken wonderfully ill that he withdraws, and is resolved to employ the rest for himself.

When we consider these things, and reflect upon so many honest natures (which one who makes observation of what passes may have seen) that have miscarried by such sort of applications, it is too melancholy a scene to dwell upon; therefore I shall take another opportunity to discourse of good patrons, and distinguish such as have done their duty to those who have depended upon them, and were not able to act without their favour. Worthy patrons are like Plato's guardian angels,¹ who are always doing good to their wards; but negligent patrons are like Epicurus' gods, that lie lolling on the clouds, and instead of blessings pour down storms and tempests on the heads of those that are offering incense to them.² T.

N^o. 215. Tuesday, Nov. 6, 1711
[ADDISON.]

—*Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros.*

—OVID, De Ponto, II. ix. 47.

I CONSIDER an human soul without education like marble in the quarry, which shows none of its inherent beauties, till the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot,

¹ Phædon, § 130.

² Epicurus represents the gods as unconcerned with human affairs.

and vein that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without such helps are never able to make their appearance.

If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance to illustrate the force of education which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to an human soul. The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light. I am therefore much delighted with reading the accounts of savage nations, and with contemplating those virtues which are wild and uncultivated; to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sullenness and despair.

Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason. When one hears of negroes who upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it frequently happens in our American plantations, who can forbear admiring their fidelity, though it expresses itself in so dreadful a manner? What might not that savage greatness of soul, which appears in these poor

wretches on many occasions, be raised to were it rightly cultivated? And what colour of excuse can there be for the contempt with which we treat this part of our species; that we should not put them upon the common foot of humanity, that we should only set an insignificant fine upon the man who murders them; nay, that we should, as much as in us lies, cut them off from the prospects of happiness in another world as well as in this, and deny them that which we look upon as the proper means for attaining it?

Since I am engaged on this subject, I cannot forbear mentioning a story which I have lately heard, and which is so well attested, that I have no manner of reason to suspect the truth of it. I may call it a kind of wild tragedy that passed about twelve years ago at St. Christopher's, one of our British Leeward Islands. The negroes who are the persons concerned in it, were all of them the slaves of a gentleman who is now in England.

This gentleman among his negroes had a young woman, who was looked upon as a most extraordinary beauty by those of her own complexion. He had at the same time two young fellows who were likewise negroes and slaves, remarkable for the comeliness of their persons, and for the friendship which they bore to one another. It unfortunately happened that both of them fell in love with the female negro above-mentioned, who would have been very glad to have taken either of them for her husband, provided they could agree between themselves which should be the man. But they were both so passionately in love with her, that neither of them could think of giving her up to his rival; and at the same time were so true to one

another, that neither of them would think of gaining her without his friend's consent. The torments of these two lovers were the discourse of the family to which they belonged, who could not forbear observing the strange complication of passions which perplexed the hearts of the poor negroes, that often dropped expressions of the uneasiness they underwent, and how impossible it was for either of them ever to be happy.

After a long struggle between love and friendship, truth and jealousy, they one day took a walk together into a wood, carrying their mistress along with them: where, after abundance of lamentations, they stabbed her to the heart, of which she immediately died. A slave who was at his work not far from the place where this astonishing piece of cruelty was committed, hearing the shrieks of the dying person, ran to see what was the occasion of them. He there discovered the woman lying dead upon the ground, with the two negroes on each side of her, kissing the dead corpse, weeping over it, and beating their breasts in the utmost agonies of grief and despair. He immediately ran to the English family with the news of what he had seen; who upon coming to the place saw the woman dead, and the two negroes expiring by her with wounds they had given themselves.

We see, in this amazing instance of barbarity, what strange disorders are bred in the minds of those men whose passions are not regulated by virtue and disciplined by reason. Though the action which I have recited is in itself full of guilt and horror, it proceeded from a temper of mind which might have produced very noble fruits, had it been informed and guided by a suitable education.

It is therefore an unspeakable blessing to be born in those parts of the world where wisdom and knowledge flourish; though it must be confessed there are, even in these parts, several poor uninstructed persons, who are but little above the inhabitants of those nations of which I have been here speaking; as those who have had the advantages of a more liberal education rise above one another by several different degrees of perfection. For to return to our statue in the block of marble, we see it sometimes only begun to be chipped, sometimes rough-hewn and but just sketched into an human figure, sometimes we see the man appearing distinctly in all his limbs and features, sometimes we find the figure wrought up to a great elegance, but seldom meet with any to which the hand of a Phidias or Praxiteles could not give several nice touches and finishings.

Discourses of morality, and reflections upon human nature, are the best means we can make use of to improve our minds, and gain a true knowledge of ourselves, and consequently to recover our souls out of the vice, ignorance, and prejudice which naturally cleave to them. I have all along professed myself in this paper a promoter of these great ends, and I flatter myself that I do from day to day contribute something to the polishing of men's minds; at least my design is laudable, whatever the execution may be. I must confess I am not a little encouraged in it by many letters which I receive from unknown hands, in approbation of my endeavours, and must take this opportunity of returning my thanks to those who write them, and excusing myself for not inserting several of them in my papers, which I am sensible would be a very great ornament to them. Should I publish the praises

which are so well penned, they would do honour to the persons who write them; but my publishing of them would I fear be a sufficient instance to the world that I did not deserve them. C.

N^o. 216. *Wednesday, Nov. 7, 1711*
[STEELE.]

*Siquidem hercle possis, nil prius, neque fortius;
Verum si incipies, neque perficies naviter,
Atque ubi pati non poteris, cum nemo expetet,
Infecta pace ultro ad eam venies indicans
Te amare, et ferre non posse: Actum est, ilicet,
Peristi: eludet ubi te victum senserit.*

—TER., Eun., Act i. sc. 1.

‘SIR,

‘*To Mr. SPECTATOR.*

‘THIS is to inform you, that Mr. Freeman¹ had no sooner taken coach, but his lady was taken with a terrible fit of the vapours, which, ’tis feared, will make her miscarry, if not endanger her life; therefore, dear sir, if you know of any receipt that is good against this fashionable reigning distemper, be pleased to communicate it for the good of the public, and you will oblige,

Yours,

A. NOEWILL.’

‘MR. SPECTATOR,

‘THE uproar was so great as soon as I had read the *Spectator* concerning Mrs. Freeman, that after many revolutions in her temper of raging, swooning, railing, fainting, pitying herself, and revil-

¹ See No. 212.

ing her husband, upon an accidental coming in of a neighbouring lady (who says she has writ to you also) she had nothing left for it but to fall in a fit. I had the honour to read the paper to her, and have a pretty good command of my countenance and temper on such occasions; and soon found my historical name to be Tom Meggot in your writings, but concealed myself till I saw how it affected Mrs. Freeman. She looked frequently at her husband, as often at me; and she did not tremble as she filled tea, till she came to the circumstance of Armstrong's writing out a piece of Tully for an opera tune: then she burst out she was exposed, she was deceived, she was wronged and abused. The tea-cup was thrown in the fire; and without taking vengeance on her spouse, she said of me, that I was a pretending coxcomb, a meddler that knew not what it was to interpose in so nice an affair as between a man and his wife. To which Mr. Freeman: "Madam, were I less fond of you than I am I should not have taken this way of writing to the *Spectator*, to inform a woman whom God and nature has placed under my direction with what I request of her; but since you are so indiscreet as not to take the hint which I gave you in that paper, I must tell you, madam, in so many words, that you have for a long and tedious space of time acted a part unsuitable to the sense you ought to have of the subordination in which you are placed. And I must acquaint you once for all, that the fellow without—'Ha, Tom!' (here the footman entered and answered madam); 'sirrah, don't you know my voice; look upon me when I speak to you'—I say, madam, this fellow here is to know of me myself, whether I am at leisure to see company or not. I am from this hour master of

this house; and my business in it, and everywhere else, is to behave myself in such a manner as it shall be hereafter an honour to you to bear my name; and your pride that you are the delight, the darling and ornament of a man of honour, useful and esteemed by his friends; and I no longer one that has buried some merit in the world, in compliance to a froward humour which has grown upon an agreeable woman by his indulgence." Mr. Freeman ended this with a tenderness in his aspect and a down-cast eye, which showed he was extremely moved at the anguish he saw her in; for she sat swelling with passion, and her eyes firmly fixed on the fire; when I, fearing he would lose all again, took upon me to provoke her out of that amiable sorrow she was in to fall upon me; upon which I said very seasonably for my friend, that indeed Mr. Freeman was become the common talk of the town; and that nothing was so much a jest as when it was said in company Mr. Freeman had promised to come to such a place. Upon which the good lady turned her softness into downright rage, and threw the scalding tea-kettle upon your humble servant; flew into the middle of the room, and cried out she was the unfortunatest of all women: others kept family dissatisfactions for hours of privacy and retirement: no apology was to be made to her, no expedient to be found, no previous manner of breaking what was amiss in her; but all the world was to be acquainted with her errors without the least admonition. Mr. Freeman was going to make a softening speech, but I interposed: "Look you, madam, I have nothing to say to this matter, but you ought to consider you are now past a chicken; this humour, which was well enough in a girl, is insufferable in one of your

motherly character.” With that she lost all patience, and flew directly at her husband’s periwig. I got her in my arms, and defended my friend: he making signs at the same time that it was too much; I beckoning, nodding, and frowning over her shoulder that he¹ was lost if he did not persist. In this manner we² flew round and round the room in a moment, till the lady I spoke of above and servants entered, upon which she fell on a couch as breathless. I still kept up my friend; but he, with a very silly air, bade them bring the coach to the door, and we went off, I forced to bid the coachman drive on. We were no sooner come to my lodgings but all his wife’s relations came to inquire after him; and Mrs. Freeman’s mother with a note, wherein she thought never to have seen this day, and so forth.

‘In a word, sir, I am afraid we are upon a thing we have not talents for; and I can observe already my friend looks upon me rather as a man that knows a weakness of him that he is ashamed of, than one who has rescued him from slavery. Mr. Spectator, I am but a young fellow, and if Mr. Freeman submits, I shall be looked upon as an incendiary, and never get a wife as long as I breathe. He has indeed sent word home he shall lie at Hampstead to-night; but I believe fear of the first onset after this rupture has too great a place in this resolution. Mrs. Freeman has a very pretty sister; suppose I delivered him up, and articed with the mother for her for bringing him home. If he has not courage to stand it (you are a great casuist), is it such an ill thing to bring myself off as well as I can? What makes me doubt my man is, that I find he thinks it reasonable to

¹ ‘We’ (folio).

² ‘He’ (folio, and 1712 edition).

expostulate at least with her; and Captain Sentry will tell you, if you let your orders be disputed you are no longer a commander. I wish you could advise me how to get clear of this business handsomely.

Yours,

T.

TOM MEGGOT.'

No. 217. *Thursday, Nov. 8, 1711*
[BUDGELL.]

—*Tunc fœmina simplex,
Et pariter toto repetitur clamor ab antro.*

—Juv., Sat. vi. 326.

I SHALL entertain my reader to-day with some letters from my correspondents. The first of them is the description of a club, whether real or imaginary I cannot determine; but am apt to fancy that the writer of it, whoever she is, has formed a kind of nocturnal orgie out of her own fancy; whether this be so or not, her letter may conduce to the amendment of that kind of persons who are represented in it, and whose characters are frequent enough in the world:—

'MR. SPECTATOR,

'IN some of your first papers you were pleased to give the public a very diverting account of several clubs and nocturnal assemblies; but I am a member of a society which has wholly escaped your notice: I mean a club of she-romps. We take each a hackney coach, and meet once a week in a large upper chamber, which we hire by the year for that purpose; our landlord and his family, who are quiet

people, constantly contriving to be abroad on our club night. We are no sooner come together than we throw off all that modesty and reservedness with which our sex are obliged to disguise themselves in public places. I am not able to express the pleasure we enjoy from ten at night till four in the morning, in being as rude as you men can be, for your lives. As our play runs high the room is immediately filled with broken fans, torn petticoats, lappets of head-dresses, flounces, furbelows, garters, and working-aprons. I had forgot to tell you at first, that besides the coaches we come in ourselves, there is one which stands always empty to carry off our *dead men*, for so we call all those fragments and tatters with which the room is strewed, and which we pack up together in bundles, and put into the aforesaid coach. It is no small diversion for us to meet the next night at some member's chamber, where every one is to pick out what belonged to her, from this confused bundle of silks, stuffs, laces, and ribands. I have hitherto given you an account of our diversion on ordinary club nights; but must acquaint you farther, that once a month we demolish a prude, that is, we get some queer formal creature in among us, and unrig her in an instant. Our last month's prude was so armed and fortified in whale-bone and buckram that we had much ado to come at her, but you would have died with laughter to have seen how the sober awkward thing looked when she was forced out of her intrenchments. In short, sir, 'tis impossible to give you a true notion of our sport, unless you would come one night amongst us; and though it be directly against the rules of our society to admit a male visitant, we repose so much confidence in your silence and taci-

turnity, that 'twas agreed by the whole club, at our last meeting, to give you entrance for one night as a spectator. I am,

Your humble Servant,

KITTY TERMAGANT.

'P.S.—We shall demolish a prude next Thursday.'

Though I thank Kitty for her kind offer, I do not at present find in myself any inclination to venture my person with her and her romping companions. I should regard myself as a second Clodius intruding on the mysterious rites of the Bona Dea, and should apprehend being demolished as much as the prude.

The following letter comes from a gentleman, whose taste I find is much too delicate to endure the least advance towards romping. I may perhaps hereafter improve upon the hint he has given me, and make it the subject of a whole *Spectator*, in the meantime take it as it follows in his own words:—

'MR. SPECTATOR,

'IT is my misfortune to be in love with a young creature who is daily committing faults, which though they give me the utmost uneasiness, I know not how to reprove her for, or even acquaint her with. She is pretty, dresses well, is rich and good-humoured; but either wholly neglects, or has no notion of that which polite people have agreed to distinguish by the name of delicacy. After a return from a walk the other day, she threw herself into an elbow-chair, and professed before a large company, that "she was all over in a sweat." She told me

this afternoon that her "stomach ached"; and was complaining yesterday at dinner of something that "stuck in her teeth." I treated her with a basket of fruit last summer, which she ate so very greedily, as almost made me resolve never to see her more. In short, sir, I begin to tremble whenever I see her about to speak or move. As she does not want sense, if she takes these hints, I am happy. If not, I am more than afraid, that these things which shock me even in the behaviour of a mistress, will appear insupportable in that of a wife. I am, SIR,
Yours, &c.'

My next letter comes from a correspondent whom I cannot but very much value, upon the account which she gives of herself:—

'MR. SPECTATOR,

'I AM happily arrived at a state of tranquillity which few people envy, I mean that of an old maid; therefore being wholly unconcerned in all that medley of follies which our sex is apt to contract from their silly fondness of yours, I read your raileries on us without provocation. I can say with Hamlet,

Man delights not me,
Nor woman neither.¹

Therefore, dear sir, as you never spare your own sex, do not be afraid of reproving what is ridiculous in ours, and you will oblige at least one woman, who is,

Your humble Servant,

SUSANNA FROST.'

¹ Act ii. sc. 2. Shakespeare's words—part of a prose speech of Hamlet's—are: 'Man delights not me;—no, nor woman neither.'

‘MR. SPECTATOR,

‘I AM wife to a clergyman, and cannot help thinking that in your tenth or tithe-character of womankind¹ you meant myself, therefore I have no quarrel against you for the other nine characters.

Your humble Servant,

X.

A. B.’

N^o. 218. *Friday, Nov. 9, 1711*

[STEELE.]

Quid de quoque viro, et cui dicas, sæpe caveto.

—HOR., 1 Ep. xviii. 68.

I HAPPENED the other day, as my way is, to stroll into a little coffee-house beyond Aldgate; and as I sat there, two or three very plain sensible men were talking of the Spectator. One said he had that morning drawn the great benefit ticket;² another wished he had: but a third shook his head and said, it was pity that the writer of that paper was such a sort of man, that it was no great matter whether he had it or no. ‘He is,’ it seems, ‘said the good man, the most extravagant creature in the world; has run through vast sums, and yet been in continual want; a man, for all he talks so well of economy, unfit for any of the offices of life, by reason of his profuseness. It would be an unhappy thing to be his wife, his child, or his friend; and yet he

¹ See No. 209.

² The first State lottery was in 1709. There were 150,000 tickets at £10 each, and 3750 tickets were prizes from £1000 to £5.

talks as well of those duties of life as any one.’¹ Much reflection has brought me to so easy a contempt for everything which is false, that this heavy accusation gave me no manner of uneasiness; but at the same time it threw me into deep thought upon the subject of fame in general; and I could not but pity such as were so weak as to value what the common people say, out of their own talkative temper, to the advantage and diminution of those whom they mention, without being moved either by malice or goodwill. It would be too long to expatiate upon the sense all mankind have of fame, and the inexpressible pleasure which there is in the approbation of worthy men, to all who are capable of worthy actions; but methinks one may divide the general word fame into three different species, as it regards the different orders of mankind who have anything to do with it. Fame therefore may be divided into glory, which respects the hero; reputation, which is preserved by every gentleman; and credit, which must be supported by every tradesman. These possessions in fame are dearer than life to these characters of men, or rather are the life of those characters. Glory, while the hero pursues great and noble enterprises, is impregnable; and all the assailants of his renown do but show their pain and impatience of its brightness, without throwing the least shade upon it. If the foundation of an high name be virtue and service, all that is offered against it is but rumour, which is too short-lived to stand up in competition with glory, which is everlasting.

¹ These are just such thoughtless exaggerations as were no doubt sometimes expressed by persons discussing Steele’s weaknesses; it is curious to find him recording them here so frankly.

Reputation, which is the portion of every man who would live with the elegant and knowing part of mankind, is as stable as glory if it be as well founded; and the common cause of human society is thought concerned when we hear a man of good behaviour calumniated: besides which, according to a prevailing custom amongst us, every man has his defence in his own arm; and reproach is soon checked, put out of countenance, and overtaken by disgrace.

The most unhappy of all men, and the most exposed to the malignity or wantonness of the common voice, is the trader. Credit is undone in whispers: the tradesman's wound is received from one who is more private and more cruel than the ruffian with the lanthorn and dagger. The manner of repeating a man's name, as 'Mr. Cash, oh! do you leave your money at his shop? Why, do you know Mr. Searoom? He is indeed a general merchant'—I say, I have seen, from the iteration of a man's name, hiding one thought of him, and explaining what you hide by saying something to his advantage when you speak, a merchant hurt in his credit; and him who every day he lived literally added to the value of his native country, undone by one who was only a burthen and a blemish to it. Since everybody who knows the world is sensible of this great evil, how careful ought a man to be in his language of a merchant. It may possibly be in the power of a very shallow creature to lay the ruin of the best family in the most opulent city; and the more so, the more highly he deserves of his country; that is to say, the farther he places his wealth out of his hands, to draw home that of another climate.

In this case an ill word may change plenty into

want, and by a rash sentence a free and generous fortune may in a few days be reduced to beggary. How little does a giddy prater imagine, that an idle phrase to the disfavour of a merchant may be as pernicious in the consequence as the forgery of a deed to bar an inheritance would be to a gentleman? Land stands where it did before a gentleman was calumniated, and the state of a great action is just as it was before calumny was offered to diminish it, and there is time, place, and occasion expected to unravel all that is contrived against those characters; but the trader who is ready only for probable demands upon him can have no armour against the inquisitive, the malicious, and the envious, who are prepared to fill the cry to his dishonour. Fire and sword are slow engines of destruction in comparison of the babbler in the case of the merchant.

For this reason I thought it an imitable piece of humanity of a gentleman of my acquaintance, who had great variety of affairs, and used to talk with warmth enough against gentlemen by whom he thought himself ill dealt with; but he would never let anything be urged against a merchant (with whom he had any difference) except in a court of justice. He used to say that to speak ill of a merchant was to begin his suit with judgment and execution. One cannot, I think, say more on this occasion than to repeat that the merit of the merchant is above that of all other subjects; for while he is untouched in his credit, his handwriting is a more portable coin for the service of his fellow-citizens, and his word the gold of Ophir to the country where he resides.

T.

N^o. 219. *Saturday, Nov. 10, 1711*
[ADDISON.]

Vix ea nostra voco.—Ov., Met. xiii. 141.

THERE are but few men who are not ambitious of distinguishing themselves in the nation or country where they live, and of growing considerable among those with whom they converse. There is a kind of grandeur and respect which the meanest and most insignificant part of mankind endeavour to procure in the little circle of their friends and acquaintance. The poorest mechanic, nay, the man who lives upon common alms, gets him his set of admirers, and delights in that superiority which he enjoys over those who are in some respects beneath him. This ambition, which is natural to the soul of man, might methinks receive a very happy turn, and, if it were rightly directed, contribute as much to a person's advantage as it generally does to his uneasiness and disquiet.

I shall therefore put together some thoughts on this subject which I have not met with in other writers, and shall set them down as they have occurred to me, without being at the pains to connect or methodise them.

All superiority and pre-eminence that one man can have over another may be reduced to the notion of quality, which, considered at large, is either that of fortune, body, or mind. The first is that which consists in birth, title, or riches, and is the most foreign to our natures, and what we can the least call our own of any of the three kinds of quality. In relation to the body, quality arises from health, strength, or beauty, which are nearer to us, and more

a part of ourselves than the former. Quality as it regards the mind, has its rise from knowledge or virtue, and is that which is more essential to us, and more intimately united with us than either of the other two.

The quality of fortune, though a man has less reason to value himself upon it than on that of the body or mind, is however the kind of quality which makes the most shining figure in the eye of the world.

As virtue is the most reasonable and genuine source of honour, we generally find in titles an intimation of some particular merit that should recommend men to the high stations which they possess. Holiness is ascribed to the Pope; majesty to kings; serenity or mildness of temper to princes; excellence or perfection to ambassadors; grace to archbishops; honour to peers; worship or venerable behaviour to magistrates; and reverence, which is of the same import as the former, to the inferior clergy.

In the founders of great families such attributes of honour are generally correspondent with the virtues of the person to whom they are applied; but in the descendants they are too often the marks rather of grandeur than of merit. The stamp and denomination still continues, but the intrinsic value is frequently lost.

The deathbed shows the emptiness of titles in a true light. A poor dispirited sinner lies trembling under the apprehensions of the state he is entering on; and is asked by a grave attendant how his holiness does? Another hears himself addressed to under the title of highness or excellency, who lies under such mean circumstances of mortality as are

the disgrace of human nature. Titles at such a time look rather like insults and mockery than respect.

The truth of it is, honours are in this world under no regulation; true quality is neglected, virtue is oppressed, and vice triumphant. The last day will rectify this disorder, and assign to every one a station suitable to the dignity of his character; ranks will be then adjusted, and precedence set right.

Methinks we should have an ambition, if not to advance ourselves in another world, at least to preserve our post in it, and outshine our inferiors in virtue here, that they may not be put above us in a state which is to settle the distinction for eternity.

Men in Scripture are called 'strangers and sojourners upon earth,' and life a 'pilgrimage.' Several heathen as well as Christian authors, under the same kind of metaphor, have represented the world as an inn, which was only designed to furnish us with accommodations in this our passage. It is therefore very absurd to think of setting up our rest before we come to our journey's end, and not rather to take care of the reception we shall there meet, than to fix our thoughts on the little conveniences and advantages which we enjoy one above another in the way to it.

Epictetus makes use of another kind of allusion, which is very beautiful, and wonderfully proper to incline us to be satisfied with the post in which Providence has placed us.¹ 'We are here,' says he, 'as in a theatre, where every one has a part allotted to him. The great duty which lies upon a man is to act his part in perfection. We may, indeed, say that our part does not suit us, and that we could act another better. But this,' says the philosopher,

¹ Enchirid., chap. 23.

'is not our business. All that we are concerned in is to excel in the part which is given us. If it be an improper one the fault is not in us, but in Him who has "cast" our several parts, and is the great Disposer of the drama.'

The part which was acted by this philosopher himself was but a very indifferent one, for he lived and died a slave. His motive to contentment in this particular receives a very great enforcement from the above-mentioned consideration, if we remember that our parts in the other world will be 'new cast,' and that mankind will be there ranged in different stations of superiority and pre-eminence, in proportion as they have here excelled one another in virtue, and performed in their several posts of life the duties which belong to them.

There are many beautiful passages in the little apocryphal book, entitled 'The Wisdom of Solomon,' to set forth the vanity of honour, and the like temporal blessings, which are in so great repute among men, and to comfort those who are not in possession of them. It represents in very warm and noble terms this advancement of a good man in the other world, and the great surprise which it will produce among those who are his superiors in this. 'Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: we fools accounted his life madness, and his end to be

without honour. How is he numbered among the children of God, and his lot is among the saints!’¹

If the reader would see the description of a life that is passed away in vanity, and among the shadows of pomp and greatness, he may see it very finely drawn in the same place.² In the meantime, since it is necessary in the present constitution of things that order and distinction should be kept up in the world, we should be happy if those who enjoy the upper stations in it would endeavour to surpass others in virtue as much as in rank, and by their humanity and condescension make their superiority easy and acceptable to those who are beneath them; and if, on the contrary, those who are in meaner posts of life would consider how they may better their condition hereafter, and by a just deference and submission to their superiors, make them happy in those blessings with which Providence has thought fit to distinguish them.

C.

N^o. 220. *Monday, Nov. 12, 1711*
[STEELE.]

Rumoresque serit varios.—VIRG., *Æn.* xii. 228.³

‘SIR,

‘**W**HY will you apply to my father for my love? I cannot help it if he will give you my person; but I assure you it is not in his power, nor even in my own, to give you my

¹ *Wisdom*, v. 1–5.

² *Ibid.* v. 8–14.

³ The folio issue has a motto from Horace—

‘——*Aliena negotia centum
Per caput, et circa saliunt latus.*’

heart. Dear sir, do but consider the ill consequence of such a match; you are fifty-five, I twenty-one. You are a man of business, and mightily conversant in arithmetic and making calculations; be pleased, therefore, to consider what proportion your spirits bear to mine; and when you have made a just estimate of the necessary decay on one side, and the redundance on the other, you will act accordingly. This, perhaps, is such language as you may not expect from a young lady; but my happiness is at stake, and I must talk plainly. I mortally hate you; and so, as you and my father agree, you may take me or leave me: but if you will be so good as never to see me more, you will for ever oblige,

SIR,

Your most humble Servant,

HENRIETTA.'

'MR. SPECTATOR,¹

'THERE are so many artifices and modes of false wit, and such a variety of humour discovers itself among its votaries, that it would be impossible to exhaust so fertile a subject if you would think fit to resume it. The following instances may, if you think fit, be added by way of appendix to your discourses on that subject.²

'That feat of poetical activity, mentioned by Horace,³ of an author who could compose two hundred verses while he stood upon one leg, has been imitated (as I have heard) by a modern writer, who, priding himself on the hurry of his invention, thought it no small addition to his fame to have each piece minuted with the exact number of hours or days it cost him in the composition. He could

By John Hughes. ² Nos. 58 to 63. ³ 1 Sat. iv. 10.

taste no praise till he had acquainted you in how short a space of time he had deserved it; and was not so much led to an ostentation of his art, as of his despatch.

—Accipe si vis,
Accipe jam tabulas; detur nobis locus, hora,
Custodes: videamus uter plus scribere possit.

—HOR.¹

‘This was the whole of his ambition; and therefore I cannot but think the flights of this rapid author very proper to be opposed to those long laborious nothings which you have observed were the delight of the German wits, and in which they so happily got rid of such a tedious quantity of their time.

‘I have known a gentleman of another turn of humour, who, despising the name of an author, never printed his works, but contracted his talent, and by the help of a very fine diamond which he wore on his little finger, was a considerable poet upon glass. He had a very good epigrammatic wit; and there was not a parlour or tavern window where he visited or dined for some years, which did not receive some sketches or memorials of it. It was his misfortune at last to lose his genius and his ring to a sharper at play; and he has not attempted to make a verse since.

‘But of all contractions or expedients for wit, I admire that of an ingenious projector whose book I have seen:² this virtuoso being a mathematician, has, according to his taste, thrown the art of poetry

¹ 1 Sat. iv. 14.

² John Peter published in 1678 a pamphlet, ‘Artificial Versifying, a new way to make Latin verses.’ Swift described a machine used in Laputa for making books (‘Gulliver’s Travels,’ part iii. chap. 5).

in a short problem, and contrived tables by which any one, without knowing a word of grammar or sense, may, to his great comfort, be able to compose or rather to erect Latin verses. His tables are a kind of poetical logarithms, which being divided into several squares, and all inscribed with so many incoherent words, appear to the eye somewhat like a fortune-telling screen. What a joy must it be to the unlearned operator, to find that these words, being carefully collected and writ down in order according to the problem, start of themselves into hexameter and pentameter verses? A friend of mine, who is a student in astrology, meeting with this book, performed the operation by the rules there set down; he showed his verses to the next of his acquaintance, who happened to understand Latin; and being informed they described a tempest of wind, very luckily prefixed them, together with a translation, to an almanac he was just then printing, and was supposed to have foretold the last great storm.¹

‘I think the only improvement beyond this, would be that which the late Duke of Buckingham mentioned to a stupid pretender to poetry, as the project of a Dutch mechanic, viz. a mill to make verses. This being the most compendious method of all which have yet been proposed, may deserve the thought of our modern virtuosi who are employed in new discoveries for the public good; and it may be worth the while to consider whether, in an island where few are content without being thought wits, it will not be a common benefit that wit as well as labour should be made cheap. I am, SIR,
Your humble Servant, &c.’

¹ The storm of Nov. 26, 1703, whose effects were described in a book published by Defoe in 1704.

‘MR. SPECTATOR,

‘I OFTEN dine at a gentleman’s house, where there are two young ladies, in themselves very agreeable, but very cold in their behaviour, because they understand me for a person that is to break my mind, as the phrase is, very suddenly to one of them. But I take this way to acquaint them that I am not in love with either of them, in hopes they will use me with that agreeable freedom and indifference which they do all the rest of the world, and not to drink to one another, but sometimes cast a kind look, with their service to,

SIR,

Your humble Servant.’

‘MR. SPECTATOR,

‘I AM a young gentleman, and take it for a piece of good breeding to pull off my hat when I see anything peculiarly charming in any woman, whether I know her or not. I take care that there is nothing ludicrous or arch in my manner, as if I were to betray a woman into a salutation by way of jest or humour; and yet except I am acquainted with her, I find she ever takes it for a rule, that she is to look upon this civility and homage I pay to her supposed merit as an impertinence or forwardness which she is to observe and neglect. I wish, sir, you would settle the business of salutation; and please to inform me how I shall resist the sudden impulse I have to be civil to what gives an idea of merit; or tell these creatures how to behave themselves in return to the esteem I have for them. My affairs are such, that your decision will be a favour to me, if it be only to

save the unnecessary expense of wearing out my hat so fast as I do at present. I am,

SIR,

Yours,

T. D.

‘P.S.—There are some that do know me and won’t bow to me.’ T.

No. 221. *Tuesday, Nov. 13, 1711*
[ADDISON.]

—*ab ovo*
Usque ad mala—

—HOR., I Sat. iii. 6.

WHEN I have finished any of my speculations, it is my method to consider which of the ancient authors have touched upon the subject that I treat of. By this means I meet with some celebrated thought upon it, or a thought of my own expressed in better words, or some similitude for the illustration of my subject. This is what gives birth to the motto of a speculation, which I rather choose to take out of the poets than the prose writers, as the former generally give a finer turn to a thought than the latter, and by couching it in few words and in harmonious numbers, make it more portable to the memory.

My reader is therefore sure to meet with at least one good line in every paper, and very often finds his imagination entertained by a hint that awakens in his memory some beautiful passage of a classic author.

It was a saying of an ancient philosopher,¹ which I

¹ Diog. Laert., Book v. chap. 1.

find some of our writers have ascribed to Queen Elizabeth, who perhaps might have taken occasion to repeat it, that a good face is a letter of recommendation. It naturally makes the beholders inquisitive into the person who is the owner of it, and generally prepossesses them in his favour. A handsome motto has the same effect. Besides that, it always gives a supernumerary beauty to a paper, and is sometimes in a manner necessary when the writer is engaged in what may appear a paradox to vulgar minds, as it shows that he is supported by good authorities, and is not singular in his opinion.

I must confess the motto is of little use to an unlearned reader. For which reason I consider it only as 'a word to the wise.' But as for my unlearned friends, if they cannot relish the motto, I take care to make provision for them in the body of my paper. If they do not understand the sign that is hung out, they know very well by it, that they may meet with entertainment in the house; and I think I was never better pleased than with a plain man's compliment, who, upon his friend's telling him that he would like the *Spectator* much better if he understood the motto, replied that good wine needs no bush.

I have heard of a couple of preachers in a country town, who endeavoured which should outshine one another, and draw together the greatest congregation. One of them, being well versed in the Fathers, used to quote every now and then a Latin sentence to his illiterate hearers, who it seems found themselves so edified by it, that they flocked in greater numbers to this learned man than to his rival. The other, finding his congregation mouldering every Sunday, and hearing at length what was the occasion

of it, resolved to give his parish a little Latin in his turn; but being unacquainted with any of the Fathers, he digested into his sermons the whole book of '*Quæ Genus*,' adding, however, such explications to it as he thought might be for the benefit of his people. He afterwards entered upon '*As in præsentî*,'¹ which he converted in the same manner to the use of his parishioners. This in a very little time thickened his audience, filled his church, and routed his antagonist.

The natural love to Latin which is so prevalent in our common people, makes me think that my speculations fare never the worse among them for that little scrap which appears at the head of them; and what the more encourages me in the use of quotations in an unknown tongue is, that I hear the ladies, whose approbation I value more than that of the whole learned world, declare themselves in a more particular manner pleased with my Greek mottoes.

Designing this day's work for a dissertation upon the two extremities of my paper, and having already despatched my motto, I shall in the next place discourse upon those single capital letters which are placed at the end of it, and which have afforded great matter of speculation to the curious.² I have heard various conjectures upon this subject. Some tell us that C is the mark of those papers that are written by the clergyman, though others ascribe them to the club in general. That the papers marked with R were written by my friend Sir Roger. That L signifies the lawyer, whom I have described

¹ '*Quæ Genus*' and '*As in præsentî*' were the first words in collections of rules in William Lily's Latin grammar.

² See Introduction, vol. i., p. xxxvii.

in my second speculation; and that T stands for the trader or merchant: but the letter X, which is placed at the end of some few of my papers, is that which has puzzled the whole town, as they cannot think of any name which begins with that letter, except Xenophon and Xerxes, who can neither of them be supposed to have had any hand in these speculations.

In answer to these inquisitive gentlemen, who have many of them made inquiries of me by letter, I must tell them the reply of an ancient philosopher, who carried something hidden under his cloak. A certain acquaintance desiring him to let him know what it was he covered so carefully, 'I cover it,' says he, 'on purpose that you should not know.' I have made use of these obscure marks for the same purpose. They are, perhaps, little amulets or charms to preserve the paper against the fascination and malice of evil eyes; for which reason I would not have my reader surprised, if hereafter he sees any of my papers marked with a Q, a Z, a Y, an &c., or with the word Abracadabra.¹

¹ Abraxas, which in Greek letters represents 365, the number of the deities supposed by the Basilidians to be subordinate to the All Ruling One, was a mystical name for the supreme God, and was engraved as a charm on stones together with the figure of a human body (Cadaver), with cat's head and reptile's feet. From this the name Abracadabra may have arisen, with a sense of power in it as a charm. Serenus Sammonicus, a celebrated physician who lived about A.D. 210, said in an extant Latin poem upon Medicine and Remedies, that fevers were cured by binding to the body the word Abracadabra written in this fashion—

Abracadabra
Abracadabr
Abracadab
Abracada

and so on, till there remained only the initial A. His word was

I shall however so far explain myself to the reader, as to let him know that the letters C, L, and X are cabalistical, and carry more in them than it is proper for the world to be acquainted with. Those who are versed in the philosophy of Pythagoras, and swear by the Tetrachtys,¹ that is, the number four, will know very well that the number ten, which is signified by the letter X (and which has so much perplexed the town) has in it many particular powers; that it is called by Platonic writers the complete number; that one, two, three, and four put together make up the number ten; and that ten is all. But these are not mysteries for ordinary readers to be let into. A man must have spent many years in hard study before he can arrive at the knowledge of them.

We had a rabbinical divine in England, who was chaplain to the Earl of Essex in Queen Elizabeth's time, that had an admirable head for secrets of this nature. Upon his taking the Doctor of Divinity's degree he preached before the university of Cambridge, upon the first verse of the first chapter of the first book of Chronicles, 'in which,' says he, 'you will see the three following words—

'Adam, Sheth, Enosh.'

He divided this short text into many parts, and by discovering several mysteries in each word, made a

taken, and this use of the charm was popular even in the *Spectator's* time. It is described by Defoe in his 'History of the Plague' (Morley).

¹ The number Four was called Tetrachtys by the Pythagorians, who accounted it the most powerful of numbers, because it was the foundation of them all, and as a square it signified solidity. They said it was at the source of Nature—four elements, four seasons, &c. (Morley).

most learned and elaborate discourse. The name of this profound preacher was Doctor Alabaster, of whom the reader may find a more particular account in Doctor Fuller's book of English Worthies.¹ This instance will, I hope, convince my readers that there may be a great deal of fine writing in the capital letters which bring up the rear of my paper, and give them some satisfaction in that particular. But as for the full explication of these matters, I must refer them to time, which discovers all things. C.

N^o. 222. *Wednesday, Nov. 14, 1711*
[STEELE]

*Cur alter fratrum cessare, et ludere, et ungi,
Præferat Herodis palmetis pinguibus.*

—HOR., 2 Ep. ii. 183.

‘MR. SPECTATOR,

‘**T**HERE is one thing I have often looked for in your papers, and have as often wondered to find myself disappointed; the rather, because I think it a subject every way agreeable to your design, and by being left unattempted by others seems reserved as a proper employment for you: I

¹ Dr. William Alabaster (1567-1640) said that in Hebrew Adam meant Man; Seth, Placed; and Enoch, Misery; and he drew the inference that man was placed in misery (Fuller's ‘Worthies of Suffolk’). Alabaster was born at Hadleigh, and was educated at Westminster and Cambridge. His Latin poems were praised by Spenser, Fuller, and others. In 1596 he joined the expedition against Calais, as chaplain to the Earl of Essex; and he became a convert, for a time, to Roman Catholicism. After his reconversion he was made D.D., prebendary of St. Paul's, and rector of Thorfield, Hertfordshire. Alabaster was the author of several works on cabalistic divinity.

mean a disquisition, from whence it proceeds, that men of the brightest parts and most comprehensive genius, completely furnished with talents for any province in human affairs; such as by their wise lessons of economy to others have made it evident that they have the justest notions of life and of true sense in the conduct of it,—from what unhappy contradictory cause it proceeds, that persons thus finished by nature and by art should so often fail in the management of that which they so well understand, and want the address to make a right application of their own rules. This is certainly a prodigious inconsistency in behaviour, and makes much such a figure in morals as a monstrous birth in naturals, with this difference only, which greatly aggravates the wonder, that it happens much more frequently; and what a blemish does it cast upon wit and learning in the general account of the world? and in how disadvantageous a light does it expose them to the busy class of mankind, that there should be so many instances of persons who have so conducted their lives in spite of these transcendent advantages, as neither to be happy in themselves nor useful to their friends; when everybody sees it was entirely in their own power to be eminent in both these characters? For my part, I think there is no reflection more astonishing than to consider one of these gentlemen spending a fair fortune, running in everybody's debt without the least apprehension of a future reckoning, and at last leaving not only his own children, but possibly those of other people, by his means in starving circumstances; while a fellow whom one would scarce suspect to have a human soul, shall perhaps raise a vast estate out of nothing, and be the founder of a family capable of

being very considerable in their country, and doing many illustrious services to it: that this observation is just, experience has put beyond all dispute. But though the fact be so evident and glaring, yet the causes of it are still in the dark; which makes me persuade myself that it would be no unacceptable piece of entertainment to the town, to inquire into the hidden sources of so unaccountable an evil.

I am, SIR,

Your most humble Servant.'

What this correspondent wonders at has been matter of admiration ever since there was any such thing as human life. Horace reflects upon this inconsistency very agreeably in the character of Tigellius,¹ whom he makes a mighty pretender to economy, and tells you, you might one day hear him speak the most philosophic things imaginable concerning being contented with a little, and his contempt of everything but mere necessaries, and in half a week after spend a thousand pounds. When he says this of him with relation to expense, he describes him as unequal to himself in every other circumstance of life. And indeed if we consider lavish men carefully, we shall find it always proceeds from a certain incapacity of possessing themselves, and finding enjoyment in their own minds. Mr. Dryden has expressed this very excellently in the character of Zimri:²—

A man so various, that he seemed to be
Not one, but all mankind's epitome.
Stiff in opinion, always in the wrong,
Was everything by starts, and nothing long;

¹ See No. 162.

² The Duke of Buckingham, in 'Absalom and Achitophel.'

But in the course of one revolving moon,
Was chemist, fiddler, statesman, and buffoon.
Then all for women, painting, rhyming, drinking,
Besides ten thousand freaks that died in thinking.
Blest madman, who could every hour employ,
In something new to wish or to enjoy !
In squandering wealth was his peculiar art,
Nothing went unrewarded but desert.

This loose state of the soul hurries the extravagant from one pursuit to another; and the reason that his expenses are greater than another's is, that his wants are also more numerous. But what makes so many go on in this way to their lives' end is, that they certainly do not know how contemptible they are in the eyes of the rest of mankind, or rather, that indeed they are not so contemptible as they deserve. Tully says it is the greatest of wickedness to lessen your paternal estate: and if a man would thoroughly consider how much worse than banishment it must be to his child to ride by the estate which should have been his had it not been for his father's injustice to him, he would be smitten with the reflection more deeply than can be understood by any but one who is a father. Sure there can be nothing more afflicting than to think it had been happier for his son to have been born of any other man living than himself.

It is not perhaps much thought of, but it is certainly a very important lesson to learn how to enjoy ordinary life, and to be able to relish your being without the transport of some passion or gratification of some appetite. For want of this capacity the world is filled with whetters, tipplers, cutters, sippers, and all the numerous train of those who for want of thinking are forced to be ever exercising their feeling or tasting. It would be

hard on this occasion to mention the harmless smokers of tobacco and takers of snuff.

The slower part of mankind, whom my correspondent wonders should get estates, are the more immediately formed for that pursuit: they can expect distant things without impatience, because they are not carried out of their way, either by violent passion or keen appetite, to anything. To men addicted to delight, business is an interruption; to such as are cold to delights, business is an entertainment. For which reason it was said by one who commended a dull man for his application, 'No thanks to him; if he had no business he would have nothing to do.'

T.

N^o. 223. *Thursday, Nov. 15, 1711*
[ADDISON.]

*O suavis anima! qualem te dicam bonam
Antehac fuisse, tales cum sint reliquæ!*

—PHÆD., III. i. 5.

WHEN I reflect upon the various fate of those multitudes of ancient writers who flourished in Greece and Italy, I consider time as an immense ocean in which many noble authors are entirely swallowed up, many very much shattered and damaged, some quite disjointed and broken into pieces, while some have wholly escaped the common wreck; but the number of the last is very small:—

Apparent rari nantes in gurgite vasto.¹

Among the mutilated poets of antiquity there is none whose fragments are so beautiful as those of

¹ Virgil, *Æn.* i. 118.

Sappho. They give us a taste of her way of writing which is perfectly conformable with that extraordinary character we find of her in the remarks of those great critics who were conversant with her works when they were entire. One may see, by what is left of them, that she followed nature in all her thoughts, without descending to those little points, conceits, and turns of wit with which many of our modern lyrics are so miserably infected. Her soul seems to have been made up of love and poetry: she felt the passion in all its warmth, and described it in all its symptoms. She is called by ancient authors the tenth muse; and by Plutarch is compared to Cacus the son of Vulcan, who breathed out nothing but flame. I do not know, by the character that is given of her works, whether it is not for the benefit of mankind that they are lost. They were filled with such bewitching tenderness and rapture, that it might have been dangerous to have given them a reading.

An inconstant lover, called Phaon, occasioned great calamities to this poetical lady. She fell desperately in love with him, and took a voyage into Sicily in pursuit of him, he having withdrawn himself thither on purpose to avoid her. It was in that island, and on this occasion, she is supposed to have made the hymn to Venus, with a translation of which I shall present my reader. Her hymn was ineffectual for the procuring that happiness which she prayed for in it. Phaon was still obdurate, and Sappho so transported with the violence of her passion, that she was resolved to get rid of it at any price.

There was a promontory in Acarnania called Leucate, on the top of which was a little temple dedicated to Apollo. In this temple it was usual

for despairing lovers to make their vows in secret, and afterwards to fling themselves from the top of the precipice into the sea, where they were sometimes taken up alive. This place was therefore called the Lover's Leap; and whether or no the fright they had been in, or the resolution that could push them to so dreadful a remedy, or the bruises which they often received in their fall, banished all the tender sentiments of love, and gave their spirits another turn; those who had taken this leap were observed never to relapse into that passion. Sappho tried the cure, but perished in the experiment.

After having given this short account of Sappho so far as it regards the following ode, I shall subjoin the translation of it as it was sent me by a friend, whose admirable pastorals and 'Winter Piece' have been already so well received.¹ The reader will find in it that pathetic simplicity which is so peculiar to him, and so suitable to the ode he has here translated. This ode in the Greek (besides those beauties observed by Madam Dacier) has several harmonious turns in the words, which are

¹ Ambrose Philips's 'Winter Piece' was printed in No. 12 of the *Tailler*, and his six pastorals preceded those of Pope in the sixth volume of the 'Poetical Miscellanies,' published by Tonson in 1709. Pope praised Philips's work, but when Tickell, in the *Guardian*, in writing on pastoral poetry, spoke in laudatory terms of Philips and said nothing of Pope, Pope revenged himself by sending a further paper to the *Guardian* (No. 40), in which he ironically praised Philips's worst lines, comparing them favourably with the best of his own work. Philips was naturally wroth, and Pope retained his spite till after years, when he wrote a character of Philips as Macer (1727) :—

When simple Macer, now of high renown,
First sought a poet's fortune in the town,
'Twas all the ambition his high soul could feel,
To wear red stockings, and to dine with Steele.

not lost in the English. I must further add that the translation has preserved every image and sentiment of Sappho, notwithstanding it has all the ease and spirit of an original. In a word, if the ladies have a mind to know the manner of writing practised by the so much celebrated Sappho, they may here see it in its genuine and natural beauty, without any foreign or affected ornaments :—

AN HYMN TO VENUS.

I.

O Venus, beauty of the skies,
To whom a thousand temples rise,
Gaily false in gentle smiles,
Full of love-perplexing wiles ;
O goddess ! from my heart remove
The wasting cares and pains of love.

II.

If ever thou hast kindly heard
A song in soft distress preferred,
Propitious to my tuneful vow,
O gentle goddess ! hear me now.
Descend, thou bright, immortal guest,
In all thy radiant charms confest.

III.

Thou once didst leave almighty Jove,
And all the golden roofs above :
The car thy wanton sparrows drew ;
Hovering in air they lightly flew,
As to my bower they winged their way :
I saw their quivering pinions play.

IV.

The birds dismissed (while you remain)
Bore back their empty car again :
Then you, with looks divinely mild,
In every heavenly feature smiled,
And asked, what new complaints I made,
And why I called you to my aid ?

V.

What frenzy in my bosom raged,
And by what cure to be assuaged?
What gentle youth I would allure,
Whom in my artful toils secure?
Who does thy tender heart subdue,
Tell me, my Sappho, tell me who?

VI.

Though now he shuns thy longing arms,
He soon shall court thy slighted charms;
Though now thy offerings he despise,
He soon to thee shall sacrifice;
Though now he freeze, he soon shall burn,
And be thy victim in his turn.

VII.

Celestial visitant, once more
Thy needful presence I implore!
In pity come and ease my grief,
Bring my distempered soul relief;
Favour thy suppliant's hidden fires,
And give me all my heart desires.

Madam Dacier observes there is something very pretty in that circumstance of this ode, wherein Venus is described as sending away her chariot upon her arrival at Sappho's lodgings, to denote that it was not a short transient visit which she intended to make her. This ode was preserved by an eminent Greek critic,¹ who inserted it entire in his works as a pattern of perfection in the structure of it.

Longinus has quoted another ode of this great poetess, which is likewise admirable in its kind, and has been translated by the same hand with the foregoing one. I shall oblige my reader with it in another paper.² In the meanwhile, I cannot but

¹ Dionysius of Helicarnassus, *De Structura Orationis* (1702), p. 202.

² See No. 229.

wonder that these two finished pieces have never been attempted before by any of our countrymen. But the truth of it is, the compositions of the ancients, which have not in them any of those unnatural witticisms that are the delight of ordinary readers, are extremely difficult to render into another tongue, so as the beauties of the original may not appear weak and faded in the translation. C.

N^o. 224. *Friday, Nov. 16, 1711*
[HUGHES.]

—*Fulgente trahit constrictos gloria curru
Non minus ignotos generosis.*

—HOR., I Sat. vi. 23.

IF we look abroad upon the great multitude of mankind, and endeavour to trace out the principles of action in every individual, it will, I think, seem highly probable that ambition runs through the whole species, and that every man, in proportion to the vigour of his complexion, is more or less actuated by it. It is indeed no uncommon thing to meet with men who, by the natural bent of their inclinations and without the discipline of philosophy, aspire not to the heights of power and grandeur; who never set their hearts upon a numerous train of clients and dependencies, nor other gay appendages of greatness; who are contented with a competency, and will not molest their tranquillity to gain an abundance: but it is not therefore to be concluded that such a man is not ambitious; his desires may have cut out another channel, and determined him to other pursuits; the motive, however, may be still the same; and in these cases

likewise the man may be equally pushed on with the desire of distinction.

Though the pure consciousness of worthy actions, abstracted from the views of popular applause, be to a generous mind an ample reward, yet the desire of distinction was doubtless implanted in our natures as an additional incentive to exert ourselves in virtuous excellence.

This passion indeed, like all others, is frequently perverted to evil and ignoble purposes; so that we may account for many of the excellences and follies of life upon the same innate principle, to wit, the desire of being remarkable: for this as it has been differently cultivated by education, study, and converse, will bring forth suitable effects as it falls in with an ingenuous¹ disposition or a corrupt mind; it does accordingly express itself in acts of magnanimity or selfish cunning, as it meets with a good or a weak understanding. As it has been employed in embellishing the mind or adorning the outside, it renders the man eminently praiseworthy or ridiculous. Ambition, therefore, is not to be confined only to one passion or pursuit; for as the same humours in constitutions otherwise different affect the body after different manners, so the same aspiring principle within us sometimes breaks forth upon one object, sometimes upon another.

It cannot be doubted but that there is as great a desire of glory in a ring of wrestlers, or cudgel-players, as in any other more refined competition for superiority. No man that could avoid it, would ever suffer his head to be broken but out of a principle of honour; this is the secret spring that pushes them forward, and the superiority which they

¹ 'Ingenious' (folio).

gain above the undistinguished many, does more than repair those wounds they have received in the combat. 'Tis Mr. Waller's opinion that Julius Cæsar, had he not been master of the Roman Empire, would in all probability have made an excellent wrestler.

Great Julius on the mountains bred,
A flock perhaps or herd had led ;
He that the world subdued had been
But the best wrestler on the green.¹

That he subdued the world, was owing to the accidents of art and knowledge ; had he not met with those advantages, the same sparks of emulation would have kindled within him, and prompted him to distinguish himself in some enterprise of a lower nature. Since therefore no man's lot is so unalterably fixed in this life, but that a thousand accidents may either forward or disappoint his advancement, it is, methinks, a pleasant and inoffensive speculation, to consider a great man as divested of all the adventitious circumstances of fortune, and to bring him down in one's imagination to that low station of life, the nature of which bears some distant resemblance to that high one he is at present possessed of. Thus one may view him exercising in miniature those talents of nature which, being drawn out by education to their full length, enable him for the discharge of some important employment. On the other hand, one may raise uneducated merit to such a pitch of greatness, as may seem equal to the possible extent of his improved capacity.

Thus nature furnishes a man with a general appetite of glory, education determines it to this

¹ 'To Zelinda.'

or that particular object. The desire of distinction is not, I think, in any instance more observable than in the variety of outsides and new appearances which the modish part of the world are obliged to provide, in order to make themselves remarkable; for anything glaring and particular, either in behaviour or apparel, is known to have this good effect, that it catches the eye, and will not suffer you to pass over the person so adorned without due notice and observation. It has likewise, upon this account, been frequently resented as a very great slight, to leave any gentleman out of a lampoon or satire, who has as much right to be there as his neighbour, because it supposes the person not eminent enough to be taken notice of. To this passionate fondness for distinction are owing various frolicsome and irregular practices, as sallying out into nocturnal exploits, breaking of windows, singing of catches, beating the watch, getting drunk twice a day, killing a great number of horses; with many other enterprises of the like fiery nature: for certainly many a man is more rakish and extravagant than he would willingly be, were there not others to look on and give their approbation.

One very common, and at the same time the most absurd ambition that ever showed itself in human nature, is that which comes upon a man with experience and old age, the season when it might be expected he should be wisest; and therefore it cannot receive any of those lessening circumstances which do, in some measure, excuse the disorderly ferments of youthful blood: I mean the passion for getting money, exclusive of the character of the provident father, the affectionate husband, or the generous friend. It may be remarked, for the

comfort of honest poverty, that this desire reigns most in those who have but few good qualities to recommend them. This is a weed that will grow in a barren soil. Humanity, good nature, and the advantages of a liberal education are incompatible with avarice. 'Tis strange to see how suddenly this abject passion kills all the noble sentiments and generous ambitions that adorn human nature; it renders the man who is overrun with it a peevish and cruel master, a severe parent, an unsociable husband, a distant and mistrustful friend. But it is more to the present purpose to consider it as an absurd passion of the heart, rather than as a vicious affection of the mind. As there are frequent instances to be met with of a proud humility, so this passion, contrary to most others, effects applause, by avoiding all show and appearance; for this reason it will not sometimes endure even the common decencies of apparel. A covetous man will call himself poor, that you may soothe his vanity by contradicting him. Love, and the desire of glory, as they are the most natural, so they are capable of being refined into the most delicate and rational passions. 'Tis true, the wise man who strikes out of the secret paths of a private life for honour and dignity, allured by the splendour of a court, and the unfelt weight of public employment, whether he succeeds in his attempts or no, usually comes near enough to this painted greatness to discern the daubing; he is then desirous of extricating himself out of the hurry of life, that he may pass away the remainder of his days in tranquillity and retirement.

It may be thought then but common prudence in a man not to change a better state for a worse, nor ever to quit that which he knows he shall take up

again with pleasure ; and yet if human life be not a little moved with the gentle gales of hopes and fears, there may be some danger of its stagnating in an unmanly indolence and security. It is a known story of Domitian, that after he had possessed himself of the Roman Empire his desires turned upon catching flies. Active and masculine spirits in the vigour of youth neither can nor ought to remain at rest : if they debar themselves from aiming at a noble object, their desires will move downwards, and they will feel themselves actuated by some low and abject passion. Thus if you cut off the top branches of a tree, and will not suffer it to grow any higher, it will not therefore cease to grow, but will quickly shoot out at the bottom. The man indeed who goes into the world only with the narrow views of self-interest, who catches at the applause of an idle multitude, as he can find no solid contentment at the end of his journey, so he deserves to meet with disappointments in his way : but he who is actuated by a nobler principle, whose mind is so far enlarged as to take in the prospect of his country's good, who is enamoured with that praise which is one of the fair attendants of virtue, and values not those acclamations which are not seconded by the impartial testimony of his own mind ; who repines not at the low station which Providence has at present allotted him, but yet would willingly advance himself by justifiable means to a more rising and advantageous ground ; such a man is warmed with a generous emulation ; it is a virtuous movement in him to wish and to endeavour that his power of doing good may be equal to his will.

The man who is fitted out by nature, and sent into the world with great abilities, is capable of

doing great good or mischief in it. It ought therefore to be the care of education to infuse into the untainted youth early notices of justice and honour, that so the possible advantages of good parts may not take an evil turn, nor be perverted to base and unworthy purposes. It is the business of religion and philosophy not so much to extinguish our passions, as to regulate and direct them to valuable, well-chosen objects: when these have pointed out to us which course we may lawfully steer, 'tis no harm to set out all our sail; if the storms and tempests of adversity should rise upon us, and not suffer us to make the haven where we would be, it will however prove no small consolation to us in these circumstances, that we have neither mistaken our course nor fallen into calamities of our own procuring.

Religion therefore (were we to consider it no further than as it interposes in the affairs of this life) is highly valuable, and worthy of great veneration; as it settles the various pretensions, and otherwise interfering interests of mortal men, and thereby consults the harmony and order of the great community; as it gives a man room to play his part and exert his abilities; as it animates to actions truly laudable in themselves, in their effects beneficial to society; as it inspires rational ambition, corrects love and elegant desire. Z.

N^o. 225. *Saturday, Nov. 17, 1711*
[ADDISON.]

Nullum numen abest si sit prudentia—

—Juv., Sat. x. 365.

I HAVE often thought if the minds of men were laid open, we should see but little difference between that of the wise man and that of the fool. There are infinite reveries, numberless extravagances, and a perpetual train of vanities which pass through both. The great difference is, that the first knows how to pick and cull his thoughts for conversation, by suppressing some and communicating others; whereas the other lets them all indifferently fly out in words. This sort of discretion, however, has no place in private conversation between intimate friends. On such occasions the wisest men very often talk like the weakest; for indeed the talking with a friend is nothing else but thinking aloud.

Tully has therefore very justly exposed a precept delivered by some ancient writers, that a man should live with his enemy in such a manner as might leave him room to become his friend; and with his friend in such a manner, that if he became his enemy it should not be in his power to hurt him. The first part of this rule, which regards our behaviour towards an enemy, is indeed very reasonable, as well as very prudential; but the latter part of it, which regards our behaviour towards a friend, savours more of cunning than of discretion, and would cut a man off from the greatest pleasures of life, which are the freedoms of conversation with a bosom friend. Besides, that when a friend is turned into an enemy,

and (as the son of Sirach calls him¹) a bewrayer of secrets, the world is just enough to accuse the perfidiousness of the friend, rather than the indiscretion of the person who confided in him.

Discretion does not only show itself in words, but in all the circumstances of action, and is like an under-agent of Providence to guide and direct us in the ordinary concerns of life.

There are many more shining qualities in the mind of man, but there is none so useful as discretion; it is this indeed which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors and active to his own prejudice.

Nor does discretion only make a man the master of his own parts, but of other men's. The discreet man finds out the talents of those he converses with, and knows how to apply them to proper uses. Accordingly, if we look into particular communities and divisions of men, we may observe that it is the discreet man, not the witty, nor the learned, nor the brave, who guides the conversation, and gives measures to the society. A man with great talents, but void of discretion, is like Polyphemus in the fable, strong and blind, endued with an irresistible force which for want of sight is of no use to him.

Though a man has all other perfections, and wants discretion, he will be of no great consequence in the world; but if he has this single talent in perfection, and but a common share of others, he

¹ Ecclus. vi. 9; xxvii. 17.

may do what he pleases in his particular station of life.

At the same time that I think discretion the most useful talent a man can be master of, I look upon cunning to be the accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of attaining them. Cunning has only private selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon. Cunning is a kind of short-sightedness, that discovers the minutest objects which are near at hand, but is not able to discern things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it. Cunning, when it is once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life. Cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understandings. Cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often mistaken for wit, and gravity for wisdom.

The cast of mind which is natural to a discreet man makes him look forward into futurity, and consider what will be his condition millions of ages hence, as well as what it is at present. He knows

that the misery or happiness which are reserved for him in another world, lose nothing of their reality by being placed at so great a distance from him. The objects do not appear little to him because they are remote. He considers that those pleasures and pains which lie hid in eternity approach nearer to him every moment, and will be present with him in their full weight and measure, as much as those pains and pleasures which he feels at this very instant. For this reason he is careful to secure to himself that which is the proper happiness of his nature, and the ultimate design of his being. He carries his thoughts to the end of every action, and considers the most distant as well as the most immediate effects of it. He supersedes every little prospect of gain and advantage which offers itself here, if he does not find it consistent with his views of an hereafter. In a word, his hopes are full of immortality, his schemes are large and glorious, and his conduct suitable to one who knows his true interest, and how to pursue it by proper methods.

I have, in this essay upon discretion, considered it both as an accomplishment and as a virtue, and have therefore described it in its full extent; not only as it is conversant about worldly affairs, but as it regards our whole existence; not only as it is the guide of a mortal creature, but as it is in general the director of a reasonable being. It is in this light that discretion is represented by the wise man, who sometimes mentions it under the name of discretion, and sometimes under that of wisdom. It is indeed (as described in the latter part of this paper) the greatest wisdom, but at the same time in the power of every one to attain. Its advantages are infinite, but its acquisition easy; or,

to speak of her in the words of the apocryphal writer whom I quoted in my last Saturday's paper, 'Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. To think therefore upon her is the perfection of wisdom: and whoso watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, showeth herself favourably unto them in the ways, and meeteth them in every thought.'¹

C.

N^o. 226. *Monday, Nov. 19, 1711*
[STEELE.]

—*Mutum est pictura poema.*—HOR.²

I HAVE very often lamented and hinted my sorrow in several speculations, that the art of painting is made so little use of to the improvement of our manners. When we consider that it places the action of the person represented in the most agreeable aspect imaginable, that it does not only express the passion or concern as it sits upon him who is drawn, but has under those features the height of the painter's imagination, what strong images of virtue and humanity might we not expect

¹ Wisdom, vi. 12-16.

² The folio issue had for motto Horace's 'Pictura poesis erit.' The quotation in the text is wrongly attributed to Horace. Steele no doubt had in his mind, 'Si poema loquens pictura est, pictura tacitum poema debet esse' (Auct. ad Herennium, iv 28; formerly attributed to Cicero).

would be instilled into the mind from the labours of the pencil? This is a poetry which would be understood with much less capacity, and less expense of time, than what is taught by writings; but the use of it is generally perverted, and that admirable skill prostituted to the basest and most unworthy ends. Who is the better man for beholding the most beautiful Venus, the best wrought Bacchanal, the images of sleeping Cupids, languishing nymphs, or any of the representations of gods, goddesses, demigods, satyrs, Polyphemes, sphinxes, or fauns? But if the virtues and vices which are sometimes pretended to be represented under such draughts, were given us by the painter in the characters of real life, and the persons of men and women whose actions have rendered them laudable or infamous, we should not see a good history-piece without receiving an instructive lecture. There needs no other proof of this truth, than the testimony of every reasonable creature who has seen the cartoons in her Majesty's gallery at Hampton Court :¹ these are representations of no less actions than those of our blessed Saviour and His apostles. As I now sit and recollect the warm images which the admirable Raphael has raised, it is impossible, even from the faint traces in one's memory of what one has not seen these two years, to be unmoved at the horror and reverence which appears in the whole assembly when the mercenary man fell down dead; at the amazement of the man born blind, when he first receives sight; or at the graceless indignation of the sorcerer, when he is struck blind.

¹ The seven cartoons which have survived from the ten originally prepared for the Sistine Chapel, are now at the South Kensington Museum. They were bought by Rubens for Charles I.

The lame, when they first find strength in their feet, stand doubtful of their new vigour. The heavenly apostles appear acting these great things, with a deep sense of the infirmities which they relieve, but no value of themselves who administer to their weakness. They know themselves to be but instruments; and the generous distress they are painted in when divine honours are offered to them, is a representation in the most exquisite degree of the beauty of holiness. When St. Paul is preaching to the Athenians, with what wonderful art are almost all the different tempers of mankind represented in that elegant audience? You see one credulous of all that is said, another wrapped up in deep suspense, another saying there is some reason in what he says, another angry that the Apostle destroys a favourite opinion which he is unwilling to give up, another wholly convinced and holding out his hands in rapture; while the generality attend, and wait for the opinion of those who are of leading characters in the assembly. I will not pretend so much as to mention that chart on which is drawn the appearance of our blessed Lord after His Resurrection. Present authority, late suffering, humility, and majesty, despotic command and divine¹ love, are at once seated in His celestial aspect. The figures of the eleven apostles are all in the same passion of admiration, but discover it differently according to their characters. Peter receives his Master's orders on his knees, with an admiration mixed with a more particular attention; the two next with a more open ecstasy, though still constrained by the awe of the Divine² Presence; the beloved disciple, whom I take to be the right of the two first figures, has in

¹ 'Brotherly' (folio).

² 'Celestial' (folio).

his countenance wonder drowned in love; and the last personage, whose back is towards the spectator and his side towards the Presence, one would fancy to be St. Thomas, as abashed by the conscience of his former diffidence; which perplexed concern it is possible Raphael thought too hard a task to draw but by this acknowledgment of the difficulty to describe it.

The whole work is an exercise of the highest piety in the painter; and all the touches of a religious mind are expressed in a manner much more forcible than can possibly be performed by the most moving eloquence.¹ These invaluable pieces are very justly in the hands of the greatest and most pious sovereign in the world, and cannot be the frequent object of every one at their own leisure: but as an engraver is to the painter what a printer is to an author, it is worthy her Majesty's name that she has encouraged that noble artist, Monsieur Dorigny,² to publish these works of Raphael. We have of this gentleman a piece of the Transfiguration, which is held a work second to none in the world.

¹ Hazlitt ('Round Table') described this paper of Steele's as 'the best criticism in the *Spectator*.'

² Michael Dorigny, painter and engraver, native of St. Quentin, pupil and son-in-law of Simon Vouet, whose style he adopted, was professor in the Paris Academy of Painting, and died at the age of forty-eight, in 1665. His son and Vouet's grandson, Nicola Dorigny, in aid of whose undertaking Steele wrote this paper in the *Spectator*, had been invited from Rome by several of the nobility, to produce, with licence from the Queen, engravings from Raphael's cartoons at Hampton Court. He offered eight plates 19 inches high, and from 25 to 30 inches long, for four guineas subscription, although, he said in his prospectus, the five prints of Alexander's Battles after Lebrun were often sold for twenty guineas (Morley). Dorigny finished his cartoons in 1719, and was knighted in the following year. He died in 1746. Dorigny's advertisement appeared in No. 205 of the *Spectator* and following numbers.

Methinks it would be ridiculous in our people of condition, after their large bounties to foreigners of no name or merit, should they overlook this occasion of having, for a trifling subscription, a work which it is impossible for a man of sense to behold, without being warmed with the noblest sentiments that can be inspired by love, admiration, compassion, contempt of this world, and expectation of a better.

It is certainly the greatest honour we can do our country, to distinguish strangers of merit who apply to us with modesty and diffidence, which generally accompanies merit. No opportunity of this kind ought to be neglected; and a modest behaviour should alarm us to examine whether we do not lose something excellent under that disadvantage in the possessor of that quality. My skill in paintings, where one is not directed by the passion of the pictures, is so inconsiderable, that I am in very great perplexity when I offer to speak of any performances of painters of landscapes, buildings, or single figures. This makes me at a loss how to mention the pieces which Mr. Boul exposes to sale by auction on Wednesday next in Chandos Street.¹ But having heard him commended by those who have bought of him heretofore for great integrity

¹ The following advertisement appeared in this number, in the original issue: 'To be sold by auction, a curious collection of old Italian paintings and drawings, being the collection of Mr. Robert, late of St. Paul's Churchyard, painter, deceased; on Wednesday, the 21st of this instant November, at four o'clock in the afternoon, at Tom's Coffee-House, in St. Martin's Lane, Covent Garden, where catalogues may be had, and the prints seen this day until the time of sale.' Vertue says he had seen a pocket-book of sketches and views of Derbyshire, by Philip Boul, in imitation of Salvator Rosa. Steele's allusion seems to be the only evidence that Boul executed anything in painting (Walpole's 'Anecdotes of Painting,' 1888, ii. 217).

in his dealing, and overheard him himself (though a laudable painter) say nothing of his own was fit to come into the room with those he had to sell, I feared I should lose an occasion of serving a man of worth in omitting to speak of his auction.

ADVERTISEMENT.

THERE is arrived from Italy a Painter who acknowledges himself the greatest person of the age in that art, and is willing to be as renowned in this island as he declares he is in foreign parts.

The Doctor paints the poor for nothing. T.

N^o. 227. *Tuesday, Nov. 20, 1711*

[ADDISON.]

*Ὡμοι ἐγών, τι πάθω ; ἀδύσσοος ; οὐχ ὑπακούεις ;
Τὰν βαίταν ἀποδὺς εἰς κύματα τῆνῳ ἀλεῦμαι,
Ὡπερ τῶς θύννως σκοπιάζεται Ὀλπις ὁ γριπέυς·
Καῖκα μῆποθάνω, τό γε μὰν τεὸν ἀδὺ τέτυκται.*

—THEOC., Idyl. iii. 12, 24–26.

IN my last Thursday's paper ¹ I made mention of a place called the Lover's Leap, which I find has raised a great curiosity among several of my correspondents. I there told them that this leap was used to be taken from a promontory of Leucas. This Leucas was formerly a part of Acarnania, being joined to ² it by a narrow neck of land, which the sea has by length of time overflowed and washed away; so that at present Leucas is divided from the continent, and is a little island in the Ionian sea. The promontory of this island, from whence the

¹ No. 223.

² 'Being separated from' (folio).

lover took his leap, was formerly called Leucate. If the reader has a mind to know both the island and the promontory by their modern titles, he will find in his map the ancient island of Leucas under the name of St. Mauro, and the ancient promontory of Leucate under the name of the Cape of St. Mauro.

Since I am engaged thus far in antiquity, I must observe that Theocritus in the motto prefixed to my paper, describes one of his despairing shepherds addressing himself to his mistress after the following manner: 'Alas! what will become of me? Wretch that I am! Will you not hear me? I'll throw off my clothes, and take a leap into that part of the sea which is so much frequented by Olphis the fisherman. And though I should escape with my life, I know you will be pleased with it.' I shall leave it with the critics to determine whether the place which this shepherd so particularly points out was not the above-mentioned Leucate, or at least some other lover's leap, which was supposed to have had the same effect. I cannot believe, as all the interpreters do, that the shepherd means nothing further here, than that he would drown himself, since he represents the issue of his leap as doubtful, by adding that if he should escape with life,¹ he knows his mistress would be pleased with it; which is, according to our interpretation, that she would rejoice any way to get rid of a lover who was so troublesome to her.

After this short preface I shall present my reader with some letters which I have received upon this subject. The first is sent me by a physician:—

¹ 'With his life' (folio).

‘MR. SPECTATOR,

‘THE Lover’s Leap which you mention in your two hundred and twenty-third paper was generally, I believe, a very effectual cure for love, and not only for love, but for all other evils. In short, sir, I am afraid it was such a leap as that which Hero took to get rid of her passion for Leander. A man is in no danger of breaking his heart who breaks his neck to prevent it. I know very well the wonders which ancient authors relate concerning this leap; and in particular, that very many persons who tried it escaped not only with their lives but their limbs. If by this means they got rid of their love, though it may in part be ascribed to the reasons you give for it, why may not we suppose that the cold bath into which they plunged themselves had also some share in their cure? A leap into the sea, or into any creek of salt waters, very often gives a new motion to the spirits and a new turn to the blood, for which reason we prescribe it in distempers which no other medicine will reach. I could produce a quotation out of a very venerable author, in which the frenzy produced by love is compared to that which is produced by the biting of a mad dog. But as this comparison is a little too coarse for your paper, and might look as if it were cited to ridicule the author who has made use of it, I shall only hint at it, and desire you to consider whether, if the frenzy produced by these two different causes be of the same nature, it may not very properly be cured by the same means.

I am, SIR,
Your most humble Servant
and Well-wisher,
ÆSCULAPIUS.’

‘ Mr. SPECTATOR,

‘ I AM a young woman crossed in love. My story is very long and melancholy. To give you the heads of it, a young gentleman, after having made his applications to me for three years together, and filled my head with a thousand dreams of happiness, some few days since married another. Pray tell me in what part of the world your promontory lies, which you call the Lover’s Leap, and whether one may go to it by land. But alas I am afraid it has lost its virtue, and that a woman of our times would find no more relief in taking such a leap, than in singing an hymn to Venus. So that I must cry out with Dido in Dryden’s Virgil :—

Ah, cruel Heaven ! that made no cure for love !

Your disconsolate Servant,

ATHENAIS.’

‘ Mister SPIC TATUR,

‘ MY heart is so full of loves and passions for Mrs. Gwinifrid, and she is so pettish and over-run with cholers against me, that if I had the good happiness to have my dwelling (which is placed by my great - cranfather upon the pottom of an hill) no farther distance but twenty mile from the Lover’s Leap, I would indeed endeafour to preak my neck upon it on purpose. Now good Mister Spictatur of Crete Prittain, you must know it, there iss in Caernarvanshire a fery pig mountain, the clory of all Wales, which iss named Penmainmaure, and you must also know, it iss no great journey on foot from me ; but the road is stony and bad for shoes. Now

there is upon the forehead of this mountain a very high rock (like a parish steeple) that cometh a huge deal over the sea; so when I am in my melancholies, and I do throw myself from it, I do desire my fery good friend to tell me in his *Spictatur*, if I shall be cure of my griefous losses; for there is the sea clear as the glass, and ass creen as the leek: then likewise, if I be drown, and preak my neck, if Mrs. Gwinifrid will not lose me afterwards. Pray be speedy in your answers, for I am in crete haste, and it is my tesires to do my pusiness without loss of time. I remain, with cordial affections, your ever loving Friend,

DAVYTH AP SHENKYN.

‘P.S.—My lawsuits have brought me to London, but I have lost my causes; and so have made my resolutions to go down and leap before the frosts begin; for I am apt to take colds.’

Ridicule, perhaps, is a better expedient against love than sober advice, and I am of opinion that Hudibras and Don Quixote may be as effectual to cure the extravagances of this passion as any of the old philosophers. I shall therefore publish, very speedily, the translation of a little Greek manuscript, which is sent me by a learned friend. It appears to have been a piece of those records which were kept in the little temple of Apollo, that stood upon the promontory of Leucate. The reader will find it to be a summary account of several persons who tried the Lover’s Leap, and of the success they found in it. As there seem to be in it some anachronisms and deviations from the ancient orthography, I am not wholly satisfied myself that it is authentic, and not rather the production of

one of those Grecian sophisters, who have imposed upon the world several spurious works of this nature. I speak this by way of precaution, because I know there are several writers of uncommon erudition, who would not fail to expose my ignorance if they caught me tripping in a matter of so great moment.

C.

N^o. 228. *Wednesday, Nov. 21, 1711*
[STEELE.]

Percunctatorem fugito, nam garrulus idem est.

—HOR., 1 Ep. xviii. 69.

THERE is a creature who has all the organs of speech, a tolerable good capacity for conceiving what is said to it, together with a pretty proper behaviour in all the occurrences of common life; but naturally very vacant of thought in itself; and therefore forced to apply itself to foreign assistances. Of this make is that man who is very inquisitive: you may often observe that though he speaks as good sense as any man upon anything with which he is well acquainted, he cannot trust to the range of his own fancy to entertain himself upon that foundation, but goes on to still new inquiries. Thus, though you know he is fit for the most polite conversation, you shall see him very well contented to sit by a jockey giving an account of the many revolutions in his horse's health, what potion he made him take, how that agreed with him, how afterwards he came to his stomach and his exercise, or any the like impertinence; and be as well pleased as if you talked to him on the most important truths. This humour is far from making a man

unhappy, though it may subject him to raillery ; for he generally falls in with a person who seems to be born for him, which is your talkative fellow. It is so ordered that there is a secret bent, as natural as the meeting of different sexes, in these two characters, to supply each other's wants. I had the honour the other day to sit in a public room, and saw an inquisitive man look with an air of satisfaction upon the approach of one of these talkers. The man of ready utterance sat down by him ; and rubbing his head, leaning on his arm, and making an uneasy countenance, he began : 'There is no manner of news to-day. I cannot tell what is the matter with me, but I slept very ill last night ; whether I caught cold or no I know not, but I fancy I do not wear shoes thick enough for the weather, and I have coughed all this week : it must be so, for the custom of washing my head winter and summer with cold water prevents any injury from the season entering that way ; so it must come in at my feet : but I take no notice of it ; as it comes, so it goes. Most of our evils proceed from too much tenderness ; and our faces are naturally as little able to resist the cold as other parts. The Indian answered very well to an European, who asked him how he could go naked : "I am all face."'

I observed this discourse was as welcome to my general inquirer as any other of more consequence could have been ; but somebody calling our talker to another part of the room, the inquirer told the next man who sat by him that Mr. such a one, who was just gone from him, used to wash his head in cold water every morning ; and so repeated almost verbatim all that had been said to him. The truth is, the inquisitive are the funnels of conversation ;

they do not take in anything for their own use, but merely to pass it to another : they are the channels through which all the good and evil that is spoken in town are conveyed. Such as are offended at them, or think they suffer by their behaviour, may themselves mend that inconvenience ; for they are not a malicious people, and if you will supply them, you may contradict anything they have said before by their own mouths. A further account of a thing is one of the gratefulest goods that can arrive to them ; and it is seldom that they are more particular than to say, 'The town will have it,' or, 'I have it from a good hand' : so that there is room for the town to know the matter more particularly, and for a better hand to contradict what was said by a good one.

I have not known this humour more ridiculous than in a father, who has been earnestly solicitous to have an account how his son has passed his leisure hours ; if it be in a way thoroughly insignificant, there cannot be a greater joy than an inquirer discovers in seeing him follow so hopefully his own steps. But this humour among men is most pleasant when they are saying something which is not wholly proper for a third person to hear, and yet is in itself indifferent. The other day there came in a well-dressed young fellow, and two gentlemen of this species immediately fell a-whispering his pedigree. I could overhear, by breaks, 'She was his aunt' ; then an answer, 'Ay, she was of the mother's side.' Then again in a little lower voice, 'His father wore generally a darker wig.' Answer, 'Not much. But this gentleman wears higher heels to his shoes.'

As the inquisitive, in my opinion, are such merely from a vacancy in their own imaginations, there is

nothing, methinks, so dangerous as to communicate secrets to them; for the same temper of inquiry makes them as impertinently communicative. But no man though he converses with them need put himself in their power, for they will be contented with matters of less moment as well. When there is full fuel enough, no matter what it is—thus the ends of sentences in the newspapers, as ‘This wants confirmation,’ ‘This occasions many speculations,’ and ‘Time will discover the event,’ are read by them, and considered not as mere expletives.

One may see now and then this humour accompanied with an insatiable desire of knowing what passes, without turning it to any use in the world but merely their own entertainment. A mind which is gratified this way is adapted to humour and pleasantry, and formed for an unconcerned character in the world; and, like myself, to be a mere spectator. This curiosity, without malice or self-interest, lays up in the imagination a magazine of circumstances which cannot but entertain when they are produced in conversation. If one were to know, from the man of the first quality to the meanest servant, the different intrigues, sentiments, pleasures, and interests of mankind, would it not be the most pleasing entertainment imaginable to enjoy so constant a farce, as the observing mankind much more different from themselves in their secret thoughts and public actions, than in their night-caps and long periwigs?

‘MR. SPECTATOR,

PLUTARCH tells us that Caius Gracchus, the Roman, was frequently hurried by his passion into so loud and tumultuous a way of speaking, an d

so strained his voice, as not to be able to proceed. To remedy this excess, he had an ingenious servant, by name Licinius, always attending him with a pitch-pipe, or instrument, to regulate the voice; who, whenever he heard his master begin to be high, immediately touched a soft note; at which, 'tis said, Caius would presently abate and grow calm.

'Upon recollecting this story, I have frequently wondered that this useful instrument should have been so long discontinued; especially since we find that this good office of Licinius has preserved his memory for many hundred years, which, methinks, should have encouraged some one to have revived it, if not for the public good, yet for his own credit. It may be objected, that our loud talkers are so fond of their own noise, that they would not take it well to be checked by their servants. But granting this to be true, surely any of their hearers have a very good title to play a soft note in their own defence. To be short, no Licinius appearing, and the noise increasing, I was resolved to give this late long vacation to the good of my country; and I have at length, by the assistance of an ingenious artist (who works to the Royal Society), almost completed my design, and shall be ready in a short time to furnish the public with what number of these instruments they please, either to lodge at coffee-houses, or carry for their own private use. In the meantime I shall pay that respect to several gentlemen who I know will be in danger of offending against this instrument, to give them notice of it by private letters, in which I shall only write, "Get a Licinius."

'I should now trouble you no longer, but that I must not conclude without desiring you to accept

one of these pipes, which shall be left for you with Buckley;¹ and which I hope will be serviceable to you, since as you are silent yourself, you are most open to the insults of the noisy.

I am, SIR, &c., W. B.

‘I had almost forgot to inform you, that as an improvement in this instrument there will be a particular note which I call a hush-note; and this is to be made use of against a long story, swearing, obscenity, and the like.’ T.

N^o. 229. *Thursday, Nov. 22, 1711*
[ADDISON.]

— *Spirat adhuc amor
Vivuntque commissi calores
Æoliæ fidibus puellæ.*

—HOR., 4 Od. ix. 10.

AMONG the many famous pieces of antiquity which are still to be seen at Rome, there is the trunk of a statue² which has lost the arms, legs, and head, but discovers such an exquisite workmanship in what remains of it, that Michael Angelo declared he had learned his whole art from it. Indeed he studied it so attentively, that he made most of his statues, and even his pictures in that *gusto*, to make use of the Italian phrase; for which reason this maimed statue is still called Michael Angelo’s school.

A fragment of Sappho, which I design for the subject of this paper, is in as great reputation among the poets and critics as the mutilated figure above

¹ See vol. i. p. 7.

² The Belvedere torso.

mentioned is among the statuaries and painters. Several of our countrymen, and Mr. Dryden in particular, seem very often to have copied after it in their dramatic writings, and in their poems upon love.

Whatever might have been the occasion of this ode, the English reader will enter into the beauties of it, if he supposes it to have been written in the person of a lover sitting by his mistress. I shall set to view three different copies of this beautiful original. The first is a translation by Catullus, the second by Monsieur Boileau, and the last by a gentleman¹ whose translation of the 'Hymn to Venus' has been so deservedly admired.

AD LESBIAM.

Ille mi par esse Deo videtur,
Ille si fas est, superare Divos,
Qui sedens adversus identidem te
Spectat, et audit
Dulce ridentem, misero quod omnis
Eripit sensus mihi : nam simul te
Lesbia adspexi, nihil est super mi
Quod loquar amens.
Lingua sed torpet ; tenuis sub artus
Flamma dimanat ; sonitu suopte
Tinniunt aures : gemina teguntur
Lumina nocte.

My learned reader will know very well the reason why one of these verses is printed in roman² letter ;³ and if he compares this translation with the original, will find that the three first stanzas are rendered almost word for word, and not only with the same

¹ Ambrose Philips. See No. 223.

² Italic, in this edition.

³ It is wanting in the original ; the reading here given was supplied by conjecture by Parthenius.

elegance, but with the same short turn of expression which is so remarkable in the Greek, and so peculiar to the Sapphic ode. I cannot imagine for what reason Madam Dacier has told us that this ode of Sappho is preserved entire in Longinus, since it is manifest to any one who looks into that author's quotation of it, that there must at least have been another stanza, which is not transmitted to us.

The second translation of this fragment which I shall here cite, is that of Monsieur Boileau's:—

Heureux ! qui près de toi, pour toi seule soûpire :
 Qui jouït du plaisir de t'entendre parler :
 Qui te voit quelquefois doucement lui soûrire.
 Les Dieux, dans son bonheur, peuvent-ils l'égalér ?

Je sens de veine en veine une subtile flamme
 Courir par tout mon corps, si-tôt que je te vois :
 Et dans les doux transports, où s'égare mon ame,
 Je ne sçaurois trouver de langue, ni de voix.

Un nuage confus se répand sur ma vuë,
 Je n'entens plus, je tombe en de douces langueurs ;
 Et pâle, sans haleine, interdite, esperduë,
 Un frisson me saisit, je tremble, je me meurs.

The reader will see that this is rather an imitation than a translation. The circumstances do not lie so thick together, and follow one another with that vehemence and emotion as in the original. In short, Monsieur Boileau has given us all the poetry, but not all the passion of this famous fragment.

I shall in the last place present my reader with the English translation:—

I.

Blest as though immortal gods is he,
 The youth who fondly sits by thee,
 And hears and sees thee all the while
 Softly speak and sweetly smile.

II.

'Twas this deprived my soul of rest,
And raised such tumults in my breast ;
For while I gazed, in transport tost,
My breath was gone, my voice was lost :

III.

My bosom glowed ; the subtle flame
Ran quick through all my vital frame ;
O'er my dim eyes a darkness hung ;
My ears with hollow murmurs rung :

IV.

In dewy damps my limbs were chilled ;
My blood with gentle horrors thrilled ;
My feeble pulse forgot to play ;
I fainted, sunk, and died away.

Instead of giving any character of this last translation, I shall desire my learned reader to look into the criticisms which Longinus has made upon the original. By that means he will know to which of the translations he ought to give the preference. I shall only add, that this translation is written in the very spirit of Sappho, and as near the Greek as the genius of our language will possibly suffer.

Longinus has observed, that this description of love in Sappho is an exact copy of nature, and that all the circumstances, which follow one another in such an hurry of sentiments, notwithstanding they appear repugnant to each other, are really such as happen in the frenzies of love.

I wonder that not one of the critics or editors, through whose hands this ode has passed, has taken occasion from it to mention a circumstance related by Plutarch.¹ That author in the famous story of Antiochus, who fell in love with Stratonice, his

¹ Life of Demetrius.

mother-in-law, and (not daring to discover his passion) pretended to be confined to his bed by sickness, tells us, that Erasistratus, the physician, found out the nature of his distemper by those symptoms of love which he had learnt from Sappho's writings. Stratonice was in the room of the love-sick prince, when these symptoms discovered themselves to his physician; and it is probable that they were not very different from those which Sappho here describes in a lover sitting by his mistress. This story of Antiochus is so well known, that I need not add the sequel of it, which has no relation to my present subject. C.

N^o. 230. *Friday, Nov. 23, 1711*
[STEELE.]

Homines ad deos nulla re propius accedunt quam salutem hominibus dando.—TULL.

HUMAN nature appears a very deformed, or a very beautiful object, according to the different lights in which it is viewed. When we see men of inflamed passions, or of wicked designs, tearing one another to pieces by open violence, or undermining each other by secret treachery; when we observe base and narrow ends pursued by ignominious and dishonest means; when we behold men mixed in society as if it were for the destruction of it; we are even ashamed of our species, and out of humour with our own being: but in another light, when we behold them mild, good, and benevolent, full of a generous regard for the public prosperity, compassionating each¹ other's distresses and reliev-

¹ 'Of each' (folio)

ing each other's wants, we can hardly believe they are creatures of the same kind. In this view they appear gods to each other, in the exercise of the noblest power, that of doing good; and the greatest compliment we have ever been able to make to our own being, has been by calling this disposition of mind humanity. We cannot but observe a pleasure arising in our own breast upon the seeing or hearing of a generous action, even when we are wholly disinterested in it. I cannot give a more proper instance of this, than by a letter from Pliny,¹ in which he recommends a friend in the most handsome manner; and, methinks, it would be a great pleasure to know the success of this epistle, though each party concerned in it has been so many hundred years in his grave.²

‘*To MAXIMUS.*

WHAT I should gladly do for any friend of yours, I think I may now with confidence request for a friend of mine. Arrianus Maturius is the most considerable man of his country; when I call him so, I do not speak with relation to his fortune, though that is very plentiful, but to his integrity, justice, gravity, and prudence; his advice is useful to me in business, and his judgment in matters of learning: his fidelity, truth, and good understanding are very great; besides this, he loves me as you do, than which I cannot say anything that signifies a warmer affection. He has nothing that's aspiring; and though he might rise to the highest order of nobility, he keeps himself in an inferior

¹ Epist., Book ii. Ep. 2.

² This article, with the translation from Pliny, is by John Hughes.

rank; yet I think myself bound to use my endeavours to serve and promote him; and would therefore find the means of adding something to his honours while he neither expects nor knows it, nay though he should refuse it. Something, in short, I would have for him that may be honourable, but not troublesome; and I entreat that you will procure him the first thing of this kind that offers, by which you will not only oblige me, but him also; for though he does not covet it, I know he will be as grateful in acknowledging your favour as if he had asked it.'

'MR. SPECTATOR,

'THE reflections in some of your papers on the servile manner of education now in use, have given birth to an ambition which, unless you discountenance it, will, I doubt, engage me in a very difficult, though not ungrateful adventure. I am about to undertake, for the sake of the British youth, to instruct them in such a manner that the most dangerous page in Virgil or Homer may be read by them with much pleasure, and with perfect safety to their persons.

'Could I prevail so far as to be honoured with the protection of some few of them (for I am not hero enough to rescue many), my design is to retire with them to an agreeable solitude; though within the neighbourhood of a city, for the convenience of their being instructed in music, dancing, drawing, designing, or any other such accomplishments, which it is conceived may make as proper diversions for them, and almost as pleasant, as the little sordid games which dirty schoolboys are so much delighted

with. It may easily be imagined how such a pretty society, conversing with none beneath themselves, and sometimes admitted as perhaps not unentertaining parties amongst better company, commended and caressed for their little performances, and turned by such conversations to a certain gallantry of soul, might be brought early acquainted with some of the most polite English writers. This having given them some tolerable taste of books, they would make themselves masters of the Latin tongue by methods far easier than those in Lily, with as little difficulty or reluctance as young ladies learn to speak French or to sing Italian operas. When they had advanced thus far, it would be time to form their taste something more exactly : one that had any true relish of fine writing might with great pleasure, both to himself and them, run over together with them the best Roman historians, poets, and orators, and point out their more remarkable beauties ; give them a short scheme of chronology, a little view of geography, medals, astronomy, or what else might best feed the busy inquisitive humour so natural to that age. Such of them as had the least spark of genius, when it was once awakened by the shining thoughts and great sentiments of those admired writers, could not, I believe, be easily withheld from attempting that more difficult sister language, whose exalted beauties they would have heard so often celebrated as the pride and wonder of the whole learned world. In the meanwhile it would be requisite to exercise their style in writing any light pieces that ask more of fancy than of judgment ; and that frequently in their native language, which every one methinks should be most concerned to cultivate, especially letters, in which a gentleman must have so frequent occasions

to distinguish himself. A set of genteel good-natured youths fallen into such a manner of life, would form almost a little academy, and doubtless prove no such contemptible companions, as might not often tempt a wiser man to mingle himself in their diversions, and draw them into such serious sports as might prove nothing less instructing than the gravest lessons: I doubt not but it might be made some of their favourite plays, to contend which of them should recite a beautiful part of a poem or oration most gracefully, or sometimes to join in acting a scene of Terence, Sophocles, or our own Shakespeare. The cause of Milo might again be pleaded before more favourable judges, Cæsar a second time be taught to tremble, and another race of Athenians be afresh enraged at the ambition of another Philip. Amidst these noble amusements we could hope to see the early dawnings of their imagination daily brighten into sense, their innocence improve into virtue, and their inexperienced good-nature directed to a generous love of their country.

T.

I am, &c.'

N^o. 231. *Saturday, Nov. 24, 1711*
[ADDISON.]

O pudor ! O pietas !—MART., *Epig.* viii. 78.

LOOKING over the letters which I have lately received from my correspondents, I met with the following one,¹ which is written with such a spirit of politeness, that I could not but be very much pleased with it myself, and question not but it will be as acceptable to the reader.

¹ The letter is by John Hughes.

‘MR. SPECTATOR,

‘YOU, who are no stranger to public assemblies, cannot but have observed the awe they often strike on such as are obliged to exert any talent before them. This is a sort of elegant distress, to which ingenious minds are the most liable, and may therefore deserve some remarks in your paper. Many a brave fellow, who has put his enemy to flight in the field, has been in the utmost disorder upon making a speech before a body of his friends at home: one would think there was some kind of fascination in the eyes of a large circle of people when darting altogether upon one person. I have seen a new actor in a tragedy so bound up by it as to be scarce able to speak or move, and have expected he would have died above three acts before the dagger or cup of poison were brought in. It would not be amiss if such an one were at first introduced as a ghost or a statue, till he recovered his spirits and grew fit for some living part.

‘As this sudden desertion of oneself shows a diffidence which is not displeasing, it implies at the same time the greatest respect to an audience that can be. It is a sort of mute eloquence, which pleads for their favour much better than words could do; and we find their generosity naturally moved to support those who are in so much perplexity to entertain them. I was extremely pleased with a late instance of this kind at the opera of ‘*Almahide*,’¹ in the encouragement given to a young singer,² whose

¹ Buononici’s ‘*Almahide*’ was produced in 1710; it was the first work performed entirely in Italian on our stage.

² Mrs. Barbier, who appeared as Almanzor in ‘*Almahide*,’ when that opera was reproduced at the opening of the Haymarket

more than ordinary concern on her first appearance recommended her no less than her agreeable voice and just performance. Mere bashfulness without merit is awkward, and merit without modesty, insolent; but modest merit has a double claim to acceptance, and generally meets with as many patrons as beholders.

I am, &c.'

It is impossible that a person should exert himself to advantage in an assembly, whether it be his part either to sing or speak, who lies under too great oppressions of modesty. I remember, upon talking with a friend of mine concerning the force of pronunciation, our discourse led us into the enumeration of the several organs of speech, which an orator ought to have in perfection, as the tongue, the teeth, the lips, the nose,¹ the palate, and the windpipe. Upon which, says my friend, 'You have omitted the most material organ of them all, and that is the forehead.'

But notwithstanding an excess of modesty obstructs the tongue and renders it unfit for its offices, a due proportion of it is thought so requisite to an orator, that rhetoricians have recommended it to their disciples as a particular in their art. Cicero tells us that he never liked an orator who did not appear in some little confusion at the beginning of his speech, and confesses that he himself never entered upon an oration without trembling and concern. It is indeed a kind of deference which is due to a great assembly, and seldom fails to raise

Theatre on November 10, 1711. She sang in opera for some years, and was a famous concert singer until 1729 (Burney's 'History of Music,' iv. 229).

¹ 'The teeth, the nose' (folio).

a benevolence in the audience towards the person who speaks. My correspondent has taken notice, that the bravest men often appear timorous on these occasions; as indeed we may observe that there is generally no creature more impudent than a coward.

—Lingua melior, sed frigida bello
Dextera—¹

A bold tongue, and a feeble arm, are the qualifications of Drances in Virgil; as Homer,² to express a man both timorous and saucy, makes use of a kind of point which is very rarely to be met with in his writings, namely, that he had the eyes of a dog, but the heart of a deer.

A just and reasonable modesty does not only commend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies; like the shades in paintings, it raises and rounds every figure, and makes the colours more beautiful, though not so glaring as they would be without it.

Modesty is not only an ornament, but also a guard to virtue. It is a kind of quick and delicate feeling in the soul, which makes her shrink and withdraw herself from everything that has danger in it. It is such an exquisite sensibility as warns her to shun the first appearance of everything which is hurtful.

I cannot at present recollect either the place or time of what I am going to mention; but I have read somewhere in the history of ancient Greece, that the women of the country were seized with an unaccountable melancholy, which disposed several

¹ *Æn.* xi. 338.

² *Iliad*, i. 225.

of them to make away with themselves. The senate, after having tried many expedients to prevent this self-murder, which was so frequent among them, published an edict, that if any woman whatever should lay violent hands upon herself, her corpse should be exposed naked in the street, and dragged about the city in the most public manner. This edict immediately put a stop to the practice which was before so common. We may see in this instance the strength of female modesty, which was able to overcome the violence even of madness and despair. The fear of shame in the fair sex, was in those days more prevalent than that of death.

If modesty has so great an influence over our actions, and is in many cases so impregnable a fence to virtue, what can more undermine morality than that politeness which reigns among the unthinking part of mankind, and treats as unfashionable the most ingenuous part of our behaviour; which recommends impudence as good-breeding, and keeps a man always in countenance, not because he is innocent, but because he is shameless.

Seneca¹ thought modesty so great a check to vice, that he prescribes to us the practice of it in secret, and advises us to raise it in ourselves upon imaginary occasions, when such as are real do not offer themselves; for this is the meaning of his precept, that when we are by ourselves, and in our greatest solitudes, we should fancy that Cato stands before us, and sees everything we do. In short, if you banish modesty out of the world, she carries away with her half the virtue that is in it.

After these reflections on modesty, as it is a virtue, I must observe, that there is a vicious

¹ 'Epist. Moral.' i. 11.

modesty, which justly deserves to be ridiculed, and which those persons very often discover, who value themselves most upon a well-bred confidence. This happens when a man is ashamed to act up to his reason, and would not upon any consideration be surprised in the practice of those duties, for the performance of which he was sent into the world. Many an impudent libertine would blush to be caught in a serious discourse, and would scarce be able to show his head, after having disclosed a religious thought. Decency of behaviour, all outward show of virtue, and abhorrence of vice, are carefully avoided by this set of shamefaced people, as what would disparage their gaiety of temper, and infallibly bring them to dishonour. This is such a poorness of spirit, such a despicable cowardice, such a degenerate abject state of mind, as one would think human nature incapable of, did we not meet with frequent instances of it in ordinary conversation.

There is another kind of vicious modesty which makes a man ashamed of his person, his birth, his profession, his poverty, or the like misfortunes, which it was not in his choice to prevent, and is not in his power to rectify. If a man appears ridiculous by any of the aforementioned circumstances, he becomes much more so by being out of countenance for them. They should rather give him occasion to exert a noble spirit, and to palliate those imperfections which are not in his power, by those perfections which are; or to use a very witty allusion of an eminent author,¹ he should imitate Cæsar, who, because his head was bald, covered that defect with laurels.

C.

¹ Suetonius, *De Vita Cesarum*, i. 45 (Arnold).

N^o. 232. *Monday, Nov. 26, 1711*
[HUGHES.¹]

Nihil largiundo gloriam adeptus est.—SALLUST.

MY wise and good friend Sir Andrew Freeport divides himself almost equally between the town and the country: his time in town is given up to the public and the management of his private fortune; and after every three or four days spent in this manner, he retires for as many to his seat within a few miles of the town, to the enjoyment of himself, his family, and his friend. Thus business and pleasure, or rather, in Sir Andrew, labour and rest, recommend each other: they take their turns with so quick a vicissitude, that neither becomes a habit, or takes possession of the whole man; nor is it possible he should be surfeited with either. I often see him at our club in good humour, and yet sometimes too with an air of care in his looks; but in his country retreat he is always unbent, and such a companion as I could desire; and therefore I seldom fail to make one with him when he is pleased to invite me.

The other day, as soon as we were got into his chariot, two or three beggars on each side hung upon the doors, and solicited our charity with the usual rhetoric of a sick wife or husband at home, three or four helpless little children all starving with cold and hunger. We were forced to part with some money to get rid of their importunity; and then we proceeded on our journey with the blessings and acclamations of these people.

¹ Though generally attributed to Hughes, this paper may be by Henry Martyn.

'Well then,' says Sir Andrew, 'we go off with the prayers and good wishes of the beggars, and perhaps too our healths will be drunk at the next alehouse; so all we shall be able to value ourselves upon is, that we have promoted the trade of the victualler and the excises of the Government. But how few ounces of wool do we see upon the backs of those poor creatures? And when they shall next fall in our way, they will hardly be better dressed; they must always live in rags to look like objects of compassion. If their families too are such as they are represented, 'tis certain they cannot be better clothed, and must be a great deal worse fed: one would think potatoes should be all their bread, and their drink the pure element; and then what goodly customers are the farmers like to have for their wool, corn, and cattle? Such customers and such a consumption cannot choose but advance the landed interest, and hold up the rents of the gentleman.

'But of all men living, we merchants, who live by buying and selling, ought never to encourage beggars. The goods which we export are indeed the product of the lands, but much the greatest part of their value is the labour of the people; but how much of these people's labour shall we export whilst we hire them to sit still? The very alms they receive from us are the wages of idleness. I have often thought that no man should be permitted to take relief from the parish, or to ask it in the street, till he has first purchased as much as possible of his own livelihood by the labour of his own hands; and then the public ought only to be taxed to make good the deficiency. If this rule was strictly observed, we should see everywhere such a multitude

of new labourers as would in all probability reduce the prices of all our manufactures. It is the very life of merchandise to buy cheap and sell dear. The merchant ought to make his outset as cheap as possible, that he may find the greater profit upon his returns; and nothing will enable him to do this like the reduction of the price of labour upon all our manufactures. This too would be the ready way to increase the number of our foreign markets: the abatement of the price of the manufacture would pay for the carriage of it to more distant countries, and this consequence would be equally beneficial both to the landed and trading interests. As so great an addition of labouring hands would produce this happy consequence both to the merchant and the gentleman, our liberality to common beggars, and every other obstruction to the increase of labourers, must be equally pernicious to both.'

Sir Andrew then went on to affirm, that the reduction of the prices of our manufactures by the addition of so many new hands would be no inconvenience to any man; but observing I was something startled at the assertion, he made a short pause, and then resumed the discourse. 'It may seem,' says he, 'a paradox that the price of labour should be reduced without an abatement of wages, or that wages can be abated without any inconvenience to the labourer; and yet nothing is more certain than that both those things may happen. The wages of the labourers make the greatest part of the price of everything that is useful; and if in proportion with the wages the prices of all other things shall be abated, every labourer with less wages would be still able to purchase as many necessaries of life; where then would be the inconvenience? But the price of labour may

be reduced by the addition of more hands to a manufacture, and yet the wages of persons remain as high as ever. The admirable Sir William Petty has given examples of this in some of his writings.¹ One of them, as I remember, is that of a watch, which I shall endeavour to explain so as shall suit my present purpose. It is certain that a single watch could not be made so cheap in proportion by one man only, as a hundred watches by a hundred; for as there is vast variety in the work, no one person could equally suit himself to all the parts of it; the manufacture would be tedious, and at last but clumsily performed: but if an hundred watches were to be made by a hundred men, the cases may be assigned to one, the dials to another, the wheels to another, the springs to another, and every other part to a proper artist; as there would be no need of perplexing any one person with too much variety, every one would be able to perform his single part with greater skill and expedition; and the hundred watches would be finished in one-fourth part of the time of the first one, and every one of them at one-fourth part of the cost, though the wages of every man were equal. The reduction of the price of the manufacture would increase the demand of it, all the same hands would be still employed and as well paid. The same rule will hold in the clothing, the shipping, and all the other trades whatsoever. And thus an addition of hands to our manufactures will only reduce the price of them; the labourer will still have as much wages, and will consequently be enabled to purchase more conveniences of life; so that every interest in the

¹ See the 'Treatise on Taxes.' Sir William Petty, the eminent writer on economics, died in 1687.

nation would receive a benefit from an increase of our working people.

‘Besides, I see no occasion for this charity to common beggars, since every beggar is an inhabitant of a parish, and every parish is taxed to the maintenance of their own poor. For my own part, I cannot be mightily pleased with the laws which have done this, which have provided better to feed than employ the poor. We have a tradition from our forefathers, that after the first of those laws was made, they were insulted with that famous song—

Hang sorrow, and cast away care,
The parish is bound to find us, &c.

And if we will be so good-natured as to maintain them without work, they can do no less in return than sing us “The Merry Beggars.”

‘What then? am I against all acts of charity? God forbid! I know of no virtue in the Gospel that is in more pathetical expressions recommended to our practice. “I was hungry and you gave Me no meat, thirsty and you gave Me no drink; naked and you clothed Me not, a stranger and you took Me not in; sick and in prison and you visited Me not.”¹ Our Blessed Saviour treats the exercise or neglect of charity towards a poor man, as the performance or breach of this duty towards Himself. I shall endeavour to obey the will of my Lord and Master. And therefore if an industrious man shall submit to the hardest labour and coarsest fare, rather than endure the shame of taking relief from the parish or asking it in the street, this is the hungry, the thirsty, the naked; and I ought to believe if any man is come hither for shelter against persecution

¹ Matt. xxv. 42, 43.

or oppression, this is the stranger, and I ought to take him in. If any countryman of our own is fallen into the hands of infidels, and lives in a state of miserable captivity, this is the man in prison, and I should contribute to his ransom. I ought to give to an hospital of invalids, to recover as many useful subjects as I can; but I shall bestow none of my bounties upon an almshouse of idle people; and for the same reason I should not think it a reproach to me if I had withheld my charity from those common beggars. But we prescribe better rules than we are able to practise; we are ashamed not to give in to the mistaken customs of our country. But at the same time I cannot but think it a reproach worse than that of common swearing, that the idle and the abandoned are suffered in the name of Heaven and all that is sacred, to extort from Christian and tender minds a supply to a profligate way of life, that is always to be supported but never relieved.' Z.¹

N^o. 233. *Tuesday, Nov. 27, 1711*
[ADDISON.]

—*Tanquam hæc sint nostri medicina furoris,
Aut Deus ille malis hominum mitescere discat.*
—VIRG., *Eclog.*, x. 60.

I SHALL, in this paper, discharge myself of the promise I have made to the public,² by obliging them with a translation of a little Greek manuscript, which is said to have been a piece of those records that were preserved in the temple of Apollo, upon the promontory of Leucate: it is a short

¹ 'X' (folio).

² No. 227.

history of the Lover's Leap, and is inscribed, 'An account of persons male and female, who offered up their vows in the temple of the Pythian Apollo, in the forty-sixth Olympiad, and leaped from the promontory of Leucate into the Ionian Sea, in order to cure themselves of the passion of love.'

This account is very dry in many parts, as only mentioning the name of the lover who leaped, the person he leaped for, and relating, in short, that he was either cured, or killed, or maimed by the fall. It indeed gives the names of so many who died by it, that it would have looked like a bill of mortality, had I translated it at full length; I have therefore made an abridgment of it, and only extracted such particular passages as have something extraordinary either in the case, or in the cure, or in the fate of the person who is mentioned in it. After this short preface, take the account as follows:—

Battus, the son of Menalcas the Sicilian, leaped for Bombyca the musician: got rid of his passion with the loss of his right leg and arm, which were broken in the fall.

Melissa, in love with Daphnis, very much bruised, but escaped with life.

Cynisca, the wife of Eschines, being in love with Lycus, and Eschines her husband being in love with Eurilla (which had made this married couple very uneasy to one another for several years), both the husband and the wife took the leap by consent; they both of them escaped, and have lived very happily together ever since.

Larissa, a virgin of Thessaly, deserted by Plexippus, after a courtship of three years; she stood upon the brow of the promontory for some time, and

after having thrown down a ring, a bracelet, and a little picture, with other presents which she had received from Plexippus, she threw herself into the sea, and was taken up alive. *N.B.*—Larissa, before she leaped, made an offering of a silver Cupid in the temple of Apollo.

Simætha, in love with Daphnis the Myndian, perished in the fall.

Charixus, the brother of Sappho, in love with Rhodope the courtesan, having spent his whole estate upon her, was advised by his sister to leap in the beginning of his amour, but would not hearken to her until he was reduced to his last talent; being forsaken by Rhodope, at length resolved to take the leap. Perished in it.

Aridæus, a beautiful youth of Epirus, in love with Praxinoë the wife of Thespiis, escaped without damage, saving only that two of his fore teeth were struck out, and his nose a little flatted.

Cleora, a widow of Ephesus, being inconsolable for the death of her husband, was resolved to take this leap, in order to get rid of her passion for his memory; but being arrived at the promontory, she there met with Dimmachus the Miletian, and after a short conversation with him, laid aside the thoughts of her leap, and married him in the temple of Apollo. *N.B.*—Her widow's weeds are still to be seen hanging up in the western corner of the temple.

Olphis the fisherman, having received a box on the ear from Thestylis the day before, and being determined to have no more to do with her, leaped, and escaped with life.

Atalanta, an old maid, whose cruelty had several years before driven two or three despairing lovers to

this leap; being now in the fifty-fifth year of her age, and in love with an officer of Sparta. Broke her neck in the fall.

Hipparchus being passionately fond of his own wife, who was enamoured of Bathyllus, leaped and died of his fall; upon which his wife married her gallant.

Tettyx, the dancing-master, in love with Olympia, an Athenian matron, threw himself from the rock with great agility, but was crippled in the fall.

Diagoras the usurer, in love with his cook-maid; he peeped several times over the precipice, but his heart misgiving him, he went back, and married her that evening.

Cinædus, after having entered his own name in the Pythian records, being asked the name of the person whom he leaped for, and being ashamed to discover it, he was set aside, and not suffered to leap.

Eunica, a maid of Paphos, aged nineteen, in love with Eurybates. Hurt in the fall, but recovered. *N.B.*—This was her second time of leaping.

Hesperus, a young man of Tarentum, in love with his master's daughter. Drowned, the boats not coming in soon enough to his relief.

Sappho, the Lesbian, in love with Phaon, arrived at the temple of Apollo, habited like a bride in garments as white as snow. She wore a garland of myrtle on her head, and carried in her hand the little musical instrument of her own invention. After having sung an hymn to Apollo, she hung up her garland on one side of his altar, and her harp on the other. She then tucked up her vestments like a Spartan virgin, and amidst thousands of spectators, who were anxious for her safety, and offered

up vows for her deliverance, marched¹ directly forwards to the utmost summit of the promontory, where, after having repeated a stanza of her own verses which we could not hear, she threw herself off the rock with such an intrepidity, as was never before observed in any who had attempted that dangerous leap. Many who were present related that they saw her fall into the sea, from whence she never rose again; though there were others who affirmed that she never came to the bottom of her leap; but that she was changed into a swan as she fell, and that they saw her hovering in the air under that shape. But whether or no the whiteness and fluttering of her garments might not deceive those who looked upon her, or whether she might not really be metamorphosed into that musical and melancholy bird, is still a doubt among the Lesbians.

Alcæus, the famous lyric poet, who had for some time been passionately in love with Sappho, arrived at the promontory of Leucate that very evening, in order to take the leap upon her account; but hearing that Sappho had been there before him, and that her body could be nowhere found, he very generously lamented her fall, and is said to have written his hundred and twenty-fifth ode upon that occasion.

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|--------------------------------|---|---|---|---|---|---|-----|
| <i>Leaped in this Olympiad</i> | . | . | . | . | . | . | 250 |
| Males | . | . | . | . | . | . | 124 |
| Females | . | . | . | . | . | . | 126 |
| <i>Cured</i> | . | . | . | . | . | . | 120 |
| Males | . | . | . | . | . | . | 51 |
| Females | . | . | . | . | . | . | 69 |

C.

¹ 'She marched' (folio).

N^o. 234. *Wednesday, Nov. 28, 1711*
[STEELE.]

Vellem in amicitia sua erraremus—

—HOR., 1 Sat. iii. 41.¹

YOU very often hear people, after a story has been told with some entertaining circumstances, tell it over again with particulars that destroy the jest, but give light into the truth of the narration. This sort of veracity, though it is impertinent, has something amiable in it, because it proceeds from the love of truth even in frivolous occasions. If such honest amendments do not promise an agreeable companion, they do a sincere friend; for which reason one should allow them so much of our time, if we fall into their company, as to set us right in matters that can do us no manner of harm, whether the facts be one way or the other. Lies which are told out of arrogance and ostentation a man should detect in his own defence, because he should not be triumphed over; lies which are told out of malice he should expose, both for his own sake and that of the rest of mankind, because every man should rise against a common enemy; but the officious liar many have argued is to be excused, because it does some man good and no man hurt. The man who made more than ordinary speed from a fight in which the Athenians were beaten, and told them they had obtained a complete victory, and put the whole city into the utmost joy and exultation, was checked by the magistrates for his falsehood; but excused himself by saying, ‘O Athenians! am

¹ The motto in the folio issue was Horace’s ‘*Splendide mendax.*’

I your enemy because I gave ye two happy days?' This fellow did to a whole people what an acquaintance of mine does every day he lives in some eminent degree to particular persons. He is ever lying people into good humour, and as Plato said it was allowable in physicians to lie to their patients to keep up their spirits, I am half doubtful whether my friend's behaviour is not as excusable. His manner is to express himself surprised at the cheerful countenance of a man whom he observes diffident of himself; and generally by that means makes his lie a truth. He will, as if he did not know anything of the circumstance, ask one whom he knows at variance with another, what is the meaning that Mr. such a one, naming his adversary, does not applaud him with that heartiness which formerly he has heard him? 'He said indeed,' continues he, "'I would rather have that man for my friend than any man in England; but for an enemy——'" This melts the person he talks to, who expected nothing but downright raillery¹ from that side. According as he feels his practice succeed, he goes to the opposite party and tells him, he cannot imagine how it happens that some people know one another so little: 'You spoke with so much coldness of a gentleman who said more good of you than, let me tell you, any man living deserves.' The success of one of these incidents was, that the next time that one of the adversaries spied the other, he hems after him in the public street; and they must crack a bottle at the next tavern, that used to turn out of the other's way to avoid one another's eyeshot. He will tell one beauty she was commended by another, nay, he will say she gave the woman he

¹ Railing.

speaks to the preference in a particular for which she herself is admired. The pleasantest confusion imaginable is made through the whole town by my friend's indirect offices; you shall have a visit returned after half a year's absence, and mutual railing at each other every day of that time. They meet with a thousand lamentations for so long a separation, each party naming herself for the greater delinquent, if the other can possibly be so good as to forgive her, which she has no reason in the world but from the knowledge of her goodness to hope for. Very often a whole train of railers of each side tire their horses in setting matters right which they have said during the war between the parties, and a whole circle of acquaintance are put into a thousand pleasing passions and sentiments, instead of the pangs of anger, envy, detraction, and malice.

The worst evil I ever observed this man's falsehood occasion, has been that he turned detraction into flattery. He is well skilled in the manners of the world, and by overlooking what men really are, he grounds his artifices upon what they have a mind to be. Upon this foundation, if two distant friends are brought together, and the cement seems to be weak, he never rests till he finds new appearances to take off all remains of ill-will; and that by new misunderstandings they are thoroughly reconciled.

'To the SPECTATOR.

'SIR,

'DEVONSHIRE, Nov. 14, 1711.

'THERE arrived in this neighbourhood two days ago one of your gay gentlemen of the town, who being attended at his entry with a servant of

his own, besides a countryman he had taken up for a guide, excited the curiosity of the village to learn whence and what he might be. The countryman (to whom they applied as most easy of access) knew little more than that the gentleman came from London to travel and see fashions, and was, as he heard say, a Freethinker. What religion that might be, he could not tell, and for his own part, if they had not told him the man was a Freethinker, he should have guessed, by his way of talking, he was little better than a heathen; excepting only that he had been a good gentleman to him, and made him drunk twice in one day, over and above what they had bargained for.¹

‘I do not look upon the simplicity of this, and several odd inquiries with which I shall trouble you, to be wondered at, much less can I think that our youths of fine wit and enlarged understandings have any reason to laugh. There is no necessity that every squire in Great Britain should know what the word Freethinker stands for; but it were much to be wished that they who value themselves upon that conceited title were a little better instructed what it ought to stand for; and that they would not persuade themselves a man is really and truly a Freethinker in any tolerable sense, merely by virtue of his being an atheist, or an infidel of any other distinction. It may be doubted, with good reason, whether there ever was in nature a more abject, slavish, and bigoted generation than the tribe of *beaux esprits*, at present so prevailing in this island. Their pretension to be Freethinkers is no other than

¹ According to the *Examiner*, John Toland, the freethinker, who wrote a life of Milton and various works relating to history and theology, was the butt of the *Tatler* and *Spectator*.

rakes have to be free-livers and savages to be free-men; that is, they can think whatever they have a mind to, and give themselves up to whatever conceit the extravagancy of their inclination, or their fancy, shall suggest; they can think as wildly as they talk and act, and will not endure that their wit should be controlled by such formal things as decency and common sense: deduction, coherence, consistency, and all the rules of reason they accordingly disdain, as too precise and mechanical for men of a liberal education.

‘This, as far as I could ever learn from their writings or my own observation, is a true account of a British Freethinker. Our visitant here, who gave occasion to this paper, has brought with him a new system of common sense, the particulars of which I am not yet acquainted with, but will lose no opportunity of informing myself whether it contain anything worth Mr. Spectator’s notice. In the meantime, sir, I cannot but think it would be for the good of mankind if you would take this subject into your own consideration, and convince the hopeful youth of our nation that licentiousness is not freedom: or, if such a paradox will not be understood, that a prejudice towards atheism is not impartiality. I am,

SIR,

Your most humble Servant,

T.

PHILONOUS.’

N^o. 235. *Thursday, Nov. 29, 1711*
[ADDISON.]

—*Populares*
Vincentem strepitus—

—HOR., *Ars Poet.* 81.

THERE is nothing which lies more within the province of a Spectator than public shows and diversions; and as among these there are none which can pretend to vie with those elegant entertainments that are exhibited in our theatres, I think it particularly incumbent on me to take notice of everything that is remarkable in such numerous and refined assemblies.

It is observed, that of late years there has been a certain person in the upper gallery of the playhouse who, when he is pleased with anything that is acted upon the stage, expresses his approbation by a loud knock upon the benches or the wainscot, which may be heard over the whole theatre. This person is commonly known by the name of the Trunk-maker in the Upper Gallery. Whether it be that the blow he gives on these occasions resembles that which is often heard in the shops of such artisans, or that he was supposed to have been a real trunk-maker, who after the finishing of his day's work used to unbend his mind at these public diversions with his hammer in his hand, I cannot certainly tell. There are some, I know, who have been foolish enough to imagine it is a spirit which haunts the upper gallery, and from time to time makes those strange noises; and the rather, because he is observed to be louder than ordinary every time the ghost of Hamlet appears. Others have reported that it is a dumb man,

who has chosen this way of uttering himself when he is transported with anything he sees or hears. Others will have it to be the playhouse thunderer, that exerts himself after this manner in the upper gallery when he has nothing to do upon the roof.

But having made it my business to get the best information I could in a matter of this moment, I find that the Trunk-maker, as he is commonly called, is a large black man whom nobody knows. He generally leans forward on a huge oaken plant with great attention to everything that passes upon the stage. He is never seen to smile; but upon hearing anything that pleases him, he takes up his staff with both hands and lays it upon the next piece of timber that stands in his way with exceeding vehemence: after which he composes himself in his former posture till such time as something new sets him again at work.

It has been observed his blow is so well timed, that the most judicious critic could never except against it. As soon as any shining thought is expressed in the poet, or any uncommon grace appears in the actor, he smites the bench or wainscot. If the audience does not concur with him, he smites a second time; and if the audience is not yet awaked, looks round him with great wrath, and repeats the blow a third time, which never fails to produce the clap. He sometimes lets the audience begin the clap of themselves, and at the conclusion of their applause ratifies it with a single thwack.

He is of so great use to the playhouse, that it is said a former director of it, upon his not being able to pay his attendance by reason of sickness, kept one in pay to officiate for him till such time as he recovered; but the person so employed, though he

laid about him with incredible violence, did it in such wrong places, that the audience soon found out it was not their old friend the Trunk-maker.

It has been remarked, that he has not yet exerted himself with vigour this season. He sometimes plies at the opera, and upon Nicolini's first appearance was said to have demolished three benches in the fury of his applause. He has broken half-a-dozen oaken plants upon Doggett,¹ and seldom goes away from a tragedy of Shakespeare, without leaving the wainscot extremely shattered.

The players do not only connive at this his ostreperous approbation, but very cheerfully repair at their own cost whatever damages he makes. They had once a thought of erecting a kind of wooden anvil for his use, that should be made of a very sounding plank, in order to render his strokes more deep and mellow; but as this might not have been distinguished from the music of a kettledrum, the project was laid aside.

In the meanwhile I cannot but take notice of the great use it is to an audience, that a person should thus preside over their heads, like the director of a concert, in order to awaken their attention, and beat time to their applauses. Or to raise my simile, I have sometimes fancied the Trunk-maker in the

¹ Thomas Doggett, an excellent comedian, died in 1721. He created the part of Ben in Congreve's 'Love for Love' in 1695, but he spent several of the early years of the eighteenth century in Ireland or the provinces. In 1709-10 he joined Cibber, Wilks, and Swiney in the management of the Haymarket, and afterwards he was associated with Collier, and under George I. with Steele, in the management of Drury Lane. Doggett retired from acting in 1713. His name is connected with a race for watermen, the badge given to the winner being provided from funds left by him for the purpose.

upper gallery to be like Virgil's Ruler of the Winds, seated upon the top of a mountain, who, when he struck his sceptre upon the side of it, roused an hurricane, and set the whole cavern in an uproar.¹

It is certain the Trunk-maker has saved many a good play, and brought many a graceful actor into reputation, who would not otherwise have been taken notice of. It is very visible, as the audience is not a little abashed, if they find themselves betrayed into a clap, when their friend in the upper gallery does not come into it; so the actors do not value themselves upon the clap, but regard it as a mere *brutum fulmen*, or empty noise, when it has not the sound of the oaken plant in it. I know it has been given out by those who are enemies to the Trunk-maker, that he has sometimes been bribed to be in the interest of a bad poet, or a vicious player; but this is a surmise, which has no foundation; his strokes are always just, and his admonitions seasonable; he does not deal about his blows at random, but always hits the right nail upon the head. The² inexpressible force wherewith he lays them on, sufficiently shows the evidence and strength of his conviction. His zeal for a good author is indeed outrageous, and breaks down every fence³ and partition, every board and plank, that stands within the expression of his applause.

As I do not care for terminating my thoughts in barren speculations, or in reports of pure matter of fact, without drawing something from them for the advantage of my countrymen, I shall take the liberty to make an humble proposal, that whenever the Trunk-maker shall depart this life, or whenever he

¹ *Æn.* i. 81.

² 'That' (folio).

³ 'Force' (folio, corrected in No. 240).

shall have lost the spring of his arm by sickness, old age, infirmity, or the like, some able-bodied critic should be advanced to this post, and have a competent salary settled on him for life, to be furnished with bamboos for operas, crabtree-cudgels for comedies, and oaken plants for tragedy, at the public expense. And to the end that this place should always be disposed of according to merit, I would have none preferred to it who has not given convincing proofs both of a sound judgment and a strong arm, and who could not, upon occasion, either knock down an ox or write a comment upon Horace's 'Art of Poetry.' In short, I would have him a due composition of Hercules and Apollo, and so rightly qualified for this important office, that the Trunk-maker may not be missed by our posterity.

C.

N^o. 236. *Friday, Nov. 30, 1711*
[STEELE.]

—*Dare jura maritis.*—HOR., Ars Poet. 398.

'MR. SPECTATOR,

'YOU have not spoken in so direct a manner upon the subject of marriage as that important case deserves. It would not be improper to observe upon the peculiarity in the youth of Great Britain of railing and laughing at that institution; and when they fall into it, from a profligate habit of mind, being insensible of the satisfactions in that way of life, and treating their wives with the most barbarous disrespect.

'Particular circumstances and cast of temper must teach a man the probability of mighty uncesi-

nesses in that state (for unquestionably some there are whose very dispositions are strangely averse to conjugal friendship); but no one, I believe, is by his own natural complexion prompted to tease and torment another for no reason but being nearly allied to him. And can there be anything more base, or serve to sink a man so much below his own distinguishing characteristic (I mean reason), than returning evil for good in so open a manner, as that of treating an helpless creature with unkindness, who has had so good an opinion of him as to believe what he said relating to one of the greatest concerns of life, by delivering her happiness in this world to his care and protection? Must not that man be abandoned even to all manner of humanity, who can deceive a woman with appearances of affection and kindness, for no other end but to torment her with more ease and authority? Is anything more unlike a gentleman, than when his honour is engaged for the performing his promises, because nothing but that can oblige him to it, to become afterwards false to his word, and be alone the occasion of misery to one whose happiness he but lately pretended was dearer to him than his own? Ought such a one to be trusted in his common affairs? or treated but as one whose honesty consisted only in his incapacity of being otherwise?

‘There is one cause of this usage no less absurd than common, which takes place among the more unthinking men, and that is the desire to appear to their friends free and at liberty, and without those trammels they have so much ridiculed: to avoid¹

¹ ‘For this reason, should they appear the least like what they were so much used to laugh at, they would become the jest of themselves, and the object of that raillery they formerly bestowed on others. To avoid’ (folio).

this they fly into the other extreme, and grow tyrants that they may seem masters. Because an uncontrollable command of their own actions is a certain sign of entire dominion, they won't so much as recede from the government even in one muscle of their faces. A kind look they believe would be fawning, and a civil answer yielding the superiority. To this must we attribute an austerity they betray in every action: what but this can put a man out of humour in his wife's company, though he is so distinguishingly pleasant everywhere else? The bitterness of his replies and the severity of his frowns to the tenderest of wives, clearly demonstrate that an ill-grounded fear of being thought too submissive is at the bottom of this, as I am willing to call it, affected moroseness; but if it be such only, put on to convince his acquaintance of his entire dominion, let him take care of the consequence, which will be certain, and worse than the present evil; his seeming indifference will by degrees grow into real contempt, and if it doth not wholly alienate the affections of his wife for ever from him, make both him and her more miserable than if it really did so.

'However inconsistent it may appear, to be thought a well-bred person has no small share in this clownish behaviour: a discourse therefore relating to good-breeding towards a loving and a tender wife would be of great use to this sort of gentlemen. Could you but once convince them, that to be civil at least is not beneath the character of a gentleman, nor even tender affection towards one who would make it reciprocal, betray any softness or effeminacy that the most masculine disposition need be ashamed of; could you satisfy them of

the generosity of voluntary civility and the greatness of soul that is conspicuous in benevolence without immediate obligations; could you recommend to people's practice the saying of the gentleman quoted in one of your speculations, that he thought it incumbent upon him to make the inclinations of a woman of merit go along with her duty; could you, I say, persuade these men of the beauty and reasonableness of this sort of behaviour, I have so much charity for some of them at least, to believe you would convince them of a thing they are only ashamed to allow; besides, you would recommend that state in its truest, and consequently its most agreeable colours; and the gentlemen who have for any time been such professed enemies to it, when occasion should serve would return you their thanks for assisting their interest in prevailing over their prejudices. Marriage in general would by this means be a more easy and comfortable condition; the husband would be nowhere so well satisfied as in his own parlour, nor the wife so pleasant as in the company of her husband; a desire of being agreeable in the lover would be increased in the husband, and the mistress be more amiable by becoming the wife. Besides all which, I am apt to believe we should find the race of men grow wiser as their progenitors grew kinder, and the affection of the parents would be conspicuous in the wisdom of their children; in short, men would in general be much better humoured than they are, did not they so frequently exercise the worst turns of their temper where they ought to exert the best.'

‘MR. SPECTATOR,

‘I AM a woman who left the admiration of this whole town to throw myself (by¹ love of wealth) into the arms of a fool. When I married him I could have had any one of several men of sense who languished for me; but my case is just, I believed my superior understanding would form him into a tractable creature. But alas! my spouse has cunning and suspicion, the inseparable companions of little minds; and every attempt I make to divert, by putting on an agreeable air, a sudden cheerfulness, or kind behaviour, he looks upon as the first acts towards an insurrection against his undeserved dominion over me. Let every one who is still to choose, and hopes to govern a fool, remember

TRISTISSA.’

‘MR. SPECTATOR,

ST. MARTIN’S, *November 25.*

‘THIS is to complain of an evil practice which I think very well deserves a redress, though you have not as yet taken any notice of it: if you mention it in your paper it may perhaps have a very good effect. What I mean is the disturbance some people give to others at church by their repetition of the prayers after the minister, and that not only in the prayers, but also the Absolution and the Commandments fare no better, which are in a particular manner the priest’s office: this I have known done in so audible a manner, that sometimes their voices have been as loud as his. As little as you would think it, this is frequently done by people seemingly devout. This irreligious inadvertency is

¹ Altered to ‘for’ in later editions.

a thing extremely offensive ; but I do not recommend it as a thing I give you liberty to ridicule, but hope it may be amended by the bare mention.

SIR,

Your very humble Servant,

T.

T. S.'

N^o. 237. *Saturday, Dec. 1, 1711*
[ADDISON.¹]

Visu carentem magna pars veri latet.

—SENEC. *Œdip.*

IT is very reasonable to believe, that part of the pleasure which happy minds shall enjoy in a future state, will arise from an enlarged contemplation of the Divine Wisdom in the government of the world, and a discovery of the secret and amazing steps of Providence, from the beginning to the end of time. Nothing seems to be an entertainment more adapted to the nature of man, if we consider that curiosity is one of the strongest and most lasting appetites implanted in us, and that admiration is one of our most pleasing passions ; and what a perpetual succession of enjoyments will be afforded to both these, in a scene so large and various as shall then be laid open to our view in the society of superior spirits, who will perhaps join with us in so delightful a prospect.

It is not impossible, on the contrary, that part of the punishment of such as are excluded from bliss may consist not only in their being denied this privi-

¹ This paper, which has no letter at the end, is printed in Addison's works, 1721 ; but it has been claimed for John Hughes in the preface to his poems (1735).

lege, but in having their appetites at the same time vastly increased, without any satisfaction afforded to them. In these, the vain pursuit of knowledge shall, perhaps, add to their infelicity, and bewilder them in labyrinths of error, darkness, distraction, and uncertainty of everything but their own evil state. Milton has thus represented the fallen angels reasoning together in a kind of respite from their torments, and creating to themselves a new disquiet amidst their very amusements; he could not properly have described the sports of condemned spirits, without that cast of horror and melancholy he has so judiciously mingled with them.

Others apart sate on a hill retired,
In thoughts more elevate, and reasoned high
Of Providence, Foreknowledge, Will, and Fate,
Fixed Fate, Freewill, Foreknowledge absolute,
And found no end, in wandering mazes lost.¹

In our present condition, which is a middle state, our minds are, as it were, chequered with truth and falsehood; and as our faculties are narrow and our views imperfect, it is impossible but our curiosity must meet with many repulses. The business of mankind in this life being rather to act than to know, their portion of knowledge is dealt to them accordingly.

From hence it is, that the reason of the inquisitive has so long been exercised with difficulties, in accounting for the promiscuous distribution of good and evil to the virtuous and the wicked in this world. From hence come all those pathetical complaints of so many tragical events which happen to the wise and the good, and of such surprising

¹ 'Paradise Lost,' ii. 257-61.

prosperity which is often the reward¹ of the guilty and the foolish, that reason is sometimes puzzled, and at a loss what to pronounce upon so mysterious a dispensation.

Plato expresses his abhorrence of some fables of the poets, which seem to reflect on the gods as the authors of injustice; and lays it down as a principle, that whatever is permitted to befall a just man, whether poverty, sickness, or any of those things which seem to be evils, shall either in life or death conduce to his good. My reader will observe how agreeable this maxim is to what we find delivered by a greater authority. Seneca has written a discourse purposely on this subject,² in which he takes pains, after the doctrine of the Stoics, to show that adversity is not in itself an evil, and mentions a noble saying of Demetrius, that nothing would be more unhappy than a man who had never known affliction. He compares prosperity to the indulgence of a fond mother to a child, which often proves his ruin; but the affection of the Divine Being to that of a wise father, who would have his sons exercised with labour, disappointment, and pain, that they may gather strength, and improve their fortitude. On this occasion the philosopher rises into that celebrated sentiment, that there is not on earth a spectacle more worthy for a Creator intent on his works, than a brave man superior to his sufferings; to which he adds, that it must be a pleasure to Jupiter himself to look down from heaven, and see Cato amidst the ruins of his country preserving his integrity.

¹ So in the collected edition; altered to 'lot' in an Erratum to No. 238 in the folio issue.

² *De Constantia Sapientis*.

This thought will appear yet more reasonable, if we consider human life as a state of probation, and adversity as the post of honour in it, assigned often to the best and most select spirits.

But what I would chiefly insist on here is, that we are not at present in a proper situation to judge of the counsels by which Providence acts, since but little arrives at our knowledge, and even that little we discern imperfectly; or, according to the elegant figure in holy writ, 'we see but in part, and as in a glass darkly.'¹ Since Providence therefore² in its economy regards the whole system of time and things together, we cannot discover the beautiful connections between incidents which lie widely separated in time, and by losing so many links of the chain, our reasonings become broken and imperfect. Thus those parts in the moral world which have not an absolute, may yet have a relative beauty, in respect of some other parts concealed from us, but open to His eye before whom past, present, and to come are set together in one point of view; and those events, the permission of which seems now to accuse His goodness, may in the consummation of things both magnify His goodness and exalt His wisdom. And this is enough to check our presumption, since it is in vain to apply our measures of regularity to matters of which we know neither the antecedents nor the consequents, the beginning nor the end.

I shall relieve my readers from this abstracted thought by relating here a Jewish tradition concern-

¹ 1 Cor. xiii. 12.

² The later editions have, 'It is to be considered that Providence in its . . . together, so that we.'

ing Moses, which seems to be a kind of parable illustrating what I have last mentioned. That great prophet, it is said,¹ was called up by a voice from heaven to the top of a mountain, where, in a conference with the Supreme Being, he was permitted to propose to Him some questions concerning His administration of the universe. In the midst of this Divine conference² he was commanded to look down on the plain below. At the foot of the mountain there issued out a clear spring of water, at which a soldier alighted from his horse to drink. He was no sooner gone than a little boy came to the same place, and finding a purse of gold which the soldier had dropped, took it up and went away with it. Immediately after this came an infirm old man, weary with age and travelling, and having quenched his thirst, sat down to rest himself by the side of the spring. The soldier, missing his purse, returns to search for it, and demands it of the old man, who affirms he had not seen it, and appeals to Heaven in witness of his innocence. The soldier, not believing his protestations, kills him. Moses fell on his face with horror and amazement, when the Divine Voice thus prevented his expostulation, 'Be not surprised, Moses, nor ask why the Judge of the whole earth hath suffered this thing to come to pass; the child is the occasion that the blood of the old man is spilt; but know, that the old man whom thou sawest was the murderer of that child's father.'

¹ Henry More's 'Divine Dialogues.'

² 'Colloquy' (folio).

N^o. 238. *Monday, Dec. 3, 1711*
[STEELE.]

*Nequicquam populo bibulas donaveris aures,
Respue, quod non es—*

—PERSIUS, Sat. iv. 50.

AMONG all the diseases of the mind there is not one more epidemical or more pernicious than the love of flattery. For as where the juices of the body are prepared to receive a malignant influence, there the disease rages with most violence; so, in this distemper of the mind, where there is ever a propensity and inclination to suck in the poison, it cannot be but that the whole order of reasonable action must be overturned; for, like music, it

So softens and disarms the mind,
That not one arrow can resistance find.¹

First we flatter ourselves, and then the flattery of others is sure of success. It awakens our self-love within, a party which is ever ready to revolt from our better judgment, and join the enemy without. Hence it is, that the profusion of favours we so often see poured upon the parasite are represented to us by our self-love; as justice done to the man so agreeably, reconciles us to ourselves. When we are overcome by such soft insinuations and ensnaring compliances, we gladly recompense the artifices are made use of to blind our reason, and which triumph over the weaknesses of our temper and inclination.

But were every man persuaded from how mean and low a principle this passion is derived, there can

¹ Waller, ‘Of my Lady Isabella, playing on the lute.’

be no doubt but the person who should attempt to gratify it would then be as contemptible as he is now successful. 'Tis the desire of some quality we are not possessed of, or inclination to be something we are not, which are the causes of our giving ourselves up to that man who bestows upon us the characters and qualities of others, which perhaps suit us as ill, and were as little designed for our wearing as their clothes. Instead of going out of our own complexional nature into that of others, 'twere a better and more laudable industry to improve our own, and instead of a miserable copy become a good original; for there is no temper, no disposition so rude and intractable, but may in its own peculiar cast and turn be brought to some agreeable use in conversation, or in the affairs of life. A person of a rougher deportment, and less tied up to the usual ceremonies of behaviour, will, like Manly in the play,¹ please by the grace which nature gives to every action wherein she is complied with; the brisk and lively will not want their admirers, and even a more reserved and melancholy temper may at some times be agreeable.

When there is not vanity enough awake in a man to undo him, the flatterer stirs up that dormant weakness, and inspires him with merit enough to be a coxcomb. But if flattery be the most sordid act can be complied with, the art of praising justly is as commendable: for 'tis laudable to praise well; as poets at one and the same time give immortality, and receive it themselves for a reward: both are pleased, the one whilst he receives the recompense of merit, the other whilst he shows he knows how to discern it; but above all that man is happy

¹ Wycherley's 'Plain Dealer.'

in this art who, like a skilful painter, retains the features and complexion, but still softens the picture into the most agreeable likeness.

There can hardly, I believe, be imagined a more desirable pleasure, than that of praise unmixed with any possibility of flattery. Such was that which Germanicus enjoyed, when, the night before a battle, desirous of some sincere mark of the esteem of his legions for him, he is described by Tacitus¹ listening in a disguise to the discourse of a soldier, and wrapped up in the fruition of his glory, whilst with an undesigned sincerity they praised his noble and majestic mien, his affability, his valour, conduct, and success in war. How must a man have his heart full-blown with joy in such an article of glory as this? What a spur and encouragement still to proceed in those steps which had already brought him to so pure a taste of the greatest of mortal enjoyments?

It sometimes happens that even enemies and envious persons bestow the sincerest marks of esteem when they least design it. Such afford a greater pleasure, as extorted by merit, and freed from all suspicion of favour or flattery. Thus it is with Malvolio;² he has wit, learning, and discernment, but tempered with an alloy of envy, self-love, and detraction. Malvolio turns pale at the mirth and good-humour of the company, if it centre not in his person; he grows jealous and displeased when he ceases to be the only person admired, and looks upon the commendations paid to another as a detraction from his merit, and an attempt to lessen the superiority he affects; but by this very method he bestows such praise as can never be suspected of

¹ 'Annals,' ii. 13.

² In 'Twelfth Night.'

flattery. His uneasiness and distates are so many sure and certain signs of another's title to that glory he desires, and has the mortification to find himself not possessed of.

A good name is fitly compared to a precious ointment,¹ and when we are praised with skill and decency, 'tis indeed the most agreeable perfume; but if too strongly admitted into a brain of a less vigorous and happy texture 'twill, like too strong an odour, overcome the senses and prove pernicious to those nerves 'twas intended to refresh. A generous mind is of all others the most sensible of praise and dispraise; and a noble spirit is as much invigorated with its due proportion of honour and applause, as 'tis depressed by neglect and contempt. But 'tis only persons far above the common level who are thus affected with either of these extremes; as in a thermometer, 'tis only the purest and most sublimated spirit that is either contracted or dilated by the benignity or inclemency of the season.

‘MR. SPECTATOR,

‘THE translations which you have lately given us from the Greek in some of your last papers, have been the occasion of my looking into some of those authors; among whom I chanced on a collection of letters which pass under the name of Aristænetus. Of all the remains of antiquity, I believe there can be nothing produced of an air so gallant and polite; each letter contains a little novel or adventure, which is told with all the beauties of language, and heightened with a luxuriance of wit.

¹ Eccles. vii. 1.

There are several of them translated,¹ but with such wide deviations from the original, and in a style so far differing from the authors, that the translator seems rather to have taken hints for the expressing his own sense and thoughts, than to have endeavoured to render those of Aristænetus. In the following translation I have kept as near the meaning of the Greek as I could, and have only added a few words to make the sentences in English fit together a little better than they would otherwise have done. The story seems to be taken from that of Pygmalion and the statue in Ovid. Some of the thoughts are of the same turn, and the whole is written in a kind of poetical prose.

“PHILOPINAX *to* CHROMATION.

“NEVER was man more overcome with so fantastical a passion as mine. I have painted a beautiful woman, and am despairing, dying for the picture. My own skill has undone me; 'tis not the dart of Venus, but my own pencil has thus wounded me. Ah me! with what anxiety am I necessitated to adore my own idol? How miserable am I, whilst every one must as much pity the painter as he praises the picture, and own my torment more than equal to my art. But why do I thus complain? have there not been more unhappy and unnatural passions than mine? Yes, I

¹ In ‘Letters on Wit, Politics, and Morality,’ edited by Abel Boyer, 1701. The letters ascribed to Aristænetus were afterwards translated in 1715 as ‘Letters of Love and Gallantry,’ in a volume dedicated to Budgell. In 1771 young Sheridan and his friend Halhed published a translation in verse of ‘The Love Epistles of Aristænetus.’

have seen the representations of Phædra, Narcissus, and Pasiphae. Phædra was unhappy in her love; that of Pasiphae was monstrous; and whilst the other caught at his beloved likeness, he destroyed the watery image, which ever eluded his embraces. The fountain represented Narcissus to himself, and the picture both that and him, thirsting after his adored image. But I am yet less unhappy, I enjoy her presence continually, and if I touch her I destroy not the beauteous form, but she looks pleased, and a sweet smile sits in the charming space which divides her lips. One would swear that voice and speech were issuing out, and that one's ears felt the melodious sound. How often have I, deceived by a lover's credulity, hearkened if she had not something to whisper me? and when frustrated of my hopes, how often have I taken my revenge in kisses from her cheeks and eyes, and softly wooed her to my embrace? whilst she (as to me it seemed) only withheld her tongue, the more to inflame me. But, madman that I am, shall I be thus taken with the representation only of a beauteous face and flowing hair, and thus waste myself and melt to tears for a shadow? Ah, sure 'tis something more, 'tis a reality! for see, her beauties shine out with new lustre, and she seems to upbraid me with such unkind reproaches. Oh, may I have a living mistress of this form, that when I shall compare the work of nature and that of art, I may be still at a loss which to choose, and be long perplexed with the pleasing uncertainty."

T.

N^o. 239. *Tuesday, Dec. 4, 1711*
[ADDISON.]

—*Bella ! horrida bella !*—VIRG., *Æn.* vi. 86.

I HAVE sometimes amused myself with considering the several methods of managing a debate, which have obtained in the world.

The first races of mankind used to dispute, as our ordinary people do nowadays, in a kind of wild logic, uncultivated by rules of art.

Socrates introduced a catechetical method of arguing. He would ask his adversary question upon question, till he had convinced him out of his own mouth that his opinions were wrong. This way of debating drives an enemy up into a corner, seizes all the passes through which he can make an escape, and forces him to surrender at discretion.

Aristotle changed this method of attack, and invented a great variety of little weapons called syllogisms. As in the Socratic way of dispute you agree to everything which your opponent advances, in the Aristotelic you are still denying and contradicting some part or other of what he says. Socrates conquers you by stratagem, Aristotle by force. The one takes the town by sap, the other sword in hand.

The universities of Europe, for many years, carried on their debates by syllogism, insomuch that we see the knowledge of several centuries laid out into objections and answers, and all the good sense of the age cut and minced into almost an infinitude of distinctions.¹

¹ The works of the schoolmen are full of questions, objections, answers, and 'distinctions.'

When our universities found that there was no end of wrangling this way, they invented a kind of argument, which is not reducible to any mood or figure in Aristotle. It was called the *argumentum basilinum* (others write it *bacilinum* and *baculinum*, which is pretty well expressed in our English word club-law. When they were not able to confute their antagonist, they knocked him down. It was their method in these polemical debates first to discharge their syllogisms, and afterwards to betake themselves to their clubs, till such time as they had one way or other confounded their gainsayers. There is in Oxford a narrow defile (to make use of a military term), where the partisans used to encounter, for which reason it still retains the name of Logic Lane.¹ I have heard an old gentleman, a physician, make his boasts that when he was a young fellow he marched several times at the head of a troop of Scotists,² and cudgelled a body of Smiglesians³ half the length of High Street, till they had dispersed themselves for shelter into their respective garrisons.

This humour, I find, went very far in Erasmus's time. For that author tells us,⁴ that upon the revival of Greek letters, most of the universities in Europe were divided into Greeks and Trojans. The latter were those who bore a mortal enmity to the language of the Grecians, insomuch that if they met with any who understood it, they did not fail

¹ A turning out of the High Street, below University College.

² Followers of Duns Scotus.

³ The followers of Martin Smiglecius, a Polish Jesuit, who taught philosophy for four years and theology for ten years at Vilna, in Lithuania, and died at Kalisch in 1618. Besides theological works he published a book of Disputations upon Logic (Morley).

⁴ Erasmi. Epist.

to treat him as a foe. Erasmus himself had, it seems, the misfortune to fall into the hands of a party of Trojans, who laid on him with so many blows and buffets, that he never forgot their hostilities to his dying day.

There is a way of managing an argument not much unlike the former, which is made use of by states and communities, when they draw up a hundred thousand disputants on each side, and convince one another by dint of sword. A certain grand monarch¹ was so sensible of his strength in this way of reasoning, that he writ upon his great guns, *Ratio ultima regum* (The logic of kings). But God be thanked he is now pretty well baffled at his own weapons. When one has to do with a philosopher of this kind, one should remember the old gentleman's saying, who had been engaged in an argument with one of the Roman emperors.² Upon his friend's telling him that he wondered he would give up the question, when he had visibly the better of the dispute, 'I am never ashamed,' says he, 'to be confuted by one who is master of fifty legions.'

I shall but just mention another kind of reasoning, which may be called arguing by poll; and another which is of equal force, in which wagers are made use of as arguments, according to the celebrated line in 'Hudibras.'³

But the most notable way of managing a controversy is that which we may call arguing by torture. This is a method of reasoning which has been made

¹ Lewis XIV.

² Hadrian. See Bacon's Apophthegms, No. 160.

³ 'Hudibras,' Part ii. canto 1, 297 :—

‘I have heard old cunning stagers,
Say fools for arguments lay wagers.’

use of with the poor refugees,¹ and which was so fashionable in our country during the reign of Queen Mary, that in a passage of an author quoted by Monsieur Bayle,² it is said the price of wood was raised in England, by reason of the executions that were made in Smithfield. These disputants convince their adversaries with a sorites,³ commonly called a pile of faggots. The rack is also a kind of syllogism which has been used with good effect, and has made multitudes of converts. Men were formerly disputed out of their doubts, reconciled to truth by force of reason, and won over to opinions by the candour, sense, and ingenuity of those who had the right of their side; but this method of conviction operated too slowly. Pain was found to be much more enlightening than reason. Every scruple was looked upon as obstinacy, and not to be removed but by several engines invented for that purpose. In a word, the application of whips, racks, gibbets, galleys, dungeons, fire and faggot in a dispute, may be looked upon as Popish refinements upon the old heathen logic.

There is another way of reasoning which seldom fails, though it be of a quite different nature to that I have last mentioned. I mean convincing a man by ready money, or, as it is ordinarily called, bribing a man to an opinion. This method has often proved successful when all the others have been made use of to no purpose. A man who is furnished with

¹ The French Huguenots.

² Life of Andreas Ammonius, who died in 1520. Ammonius referred to the burning of Lollards, not of Protestants.

³ A sorites is a collection of syllogisms so arranged that the conclusion of one serves as a premise to the next. The reasoning of a sorites is as unanswerable as that of the faggots.

arguments from the Mint will convince his antagonist much sooner than one who draws them from reason and philosophy. Gold is a wonderful clearer of the understanding: it dissipates every doubt and scruple in an instant, accommodates itself to the meanest capacities, silences the loud and clamorous, and brings over the most obstinate and inflexible. Philip of Macedon was a man of most invincible reason this way. He refuted by it all the wisdom of Athens, confounded their statesmen, struck their orators dumb, and at length argued them out of all their liberties.

Having here touched upon the several methods of disputing, as they have prevailed in different ages of the world, I shall very suddenly give my reader an account of the whole art of cavilling; which shall be a full and satisfactory answer to all such papers and pamphlets as have yet appeared against the *Spectator*.¹ C.

N^o. 240. *Wednesday, Dec. 5, 1711*
[STEELE.]

—*Aliter non sit, Avite, liber.*

—MART., Ep. i. 17.

‘Mr. SPECTATOR,

‘**I** AM of one of the most genteel trades in the City, and understand thus much of liberal education as to have an ardent ambition of being useful to mankind, and to think that the chief end of being

¹ ‘That happy genius that writes the *Spectator* gave us lately a very nice dissertation concerning the several methods of managing debates. . . . I wonder how the *Spectator* came to forget a sort of

as to this life. I had these good impressions given me from the handsome behaviour of a learned, generous, and wealthy man towards me when I first began the world. Some dissatisfactions between me and my parents made me enter into it with less relish of business than I ought, and to turn off this uneasiness I gave myself to criminal pleasures, some excesses, and a general loose conduct. I know not what the excellent man above mentioned saw in me, but he descended from the superiority of his wisdom and merit to throw himself frequently into my company. This made me soon hope that I had something in me worth cultivating; and his conversation made me sensible of satisfactions in a regular way, which I had never before imagined. When he was grown familiar with me, he opened himself like a good angel, and told me he had long laboured to ripen me into a preparation to receive his friendship and advice, both which I should daily command, and the use of any part of his fortune, to apply the measures he should propose to me, for the improvement of my own. I assure you I cannot recollect the goodness and confusion of the good man when he spoke to this purpose to me, without melting into tears; but in a word, sir, I must hasten to tell you that my heart burns with gratitude towards him, and he is so happy a man that it can never be in my power to return him his favours in kind, but I am sure I have made him the most agreeable satisfaction I could possibly, in being ready to serve others to my utmost ability, as far as is consistent with the

people whose judgments are convinced for want of money; people that rail because they are not bribed, and that make a noise on purpose to have their mouths stopped' (*Defoe's Review*, January 24, 1712).

prudence he prescribes to me. Dear Mr. Spectator, I do not owe to him only the goodwill and esteem of my own relations (who are people of distinction), the present ease and plenty of my circumstances, but also the government of my passions and regulation of my desires. I doubt not, sir, but in your imagination such virtues as these of my worthy friend bear as great a figure as actions which are more glittering in the common estimation. What I would ask of you is, to give us a whole *Spectator* upon heroic virtue in common life, which may incite men to the same generous inclinations, as have by this admirable person been shown to, and raised in,

SIR, Your most humble Servant.'

'MR. SPECTATOR,

'I AM a country gentleman of a good plentiful estate, and live as the rest of my neighbours with great hospitality. I have been ever reckoned among the ladies the best company in the world, and have access as a sort of favourite. I never came in public, but I saluted them though in great assemblies all around, where it was seen how genteelly I avoided hampering my spurs in their petticoats while I moved amongst them; and on the other side, how prettily they curtsied and received me, standing in proper rows, and advancing as fast as they saw their elders or their betters despatched by me. But so it is, Mr. Spectator, that all our good breeding is of late lost by the unhappy arrival of a courtier, or town gentleman, who came lately among us: this person wherever he came into a room made a profound bow and fell back, then recovered with a soft air and made a bow to the next, and so to one or

two more, and then took the gross of the room by passing by them in a continued bow till he arrived at the person he thought proper particularly to entertain. This he did with so good a grace and assurance, that it is taken for the present fashion; and there is no young gentlewoman within several miles of this place has been kissed ever since his first appearance among us. We country gentlemen cannot begin again and learn these fine and reserved airs; and our conversation is at a stand, till we have your judgment for or against kissing, by way of civility or salutation, which is impatiently expected by your friends of both sexes, but by none so much as

Your humble Servant,

RUSTICK SPRIGHTLY.'

'MR. SPECTATOR,

'Dec. 3, 1711.

'I WAS the other night at "Philaster,"¹ where I expected to hear your famous Trunk-maker,² but was unhappily disappointed of his company; and saw another person who had the like ambition to distinguish himself in a noisy manner, partly by vociferation or talking loud, and partly by his bodily agility. This was a very lusty fellow but withal a sort of beau, who getting into one of the side boxes on the stage before the curtain drew, was disposed to show the whole audience his activity by leaping over the spikes; he passed from thence to one of the entering doors, where he took snuff with

¹ Beaumont and Fletcher's 'Philaster' was acted on Nov. 30, 1711. The hunt here referred to is in Act iv., and the Rebellion in Act v.

² See No. 235.

a tolerable good grace, displayed his fine clothes, made two or three feint passes at the curtain with his cane, then faced about and appeared at the other door. Here he affected to survey the whole house, bowed and smiled at random, and then showed his teeth (which were some of them indeed very white). After this he retired behind the curtain, and obliged us with several views of his person from every opening.

‘During the time of acting he appeared frequently in the prince’s apartment, made one at the hunting-match, and was very forward in the Rebellion. If there were no injunctions to the contrary, yet this practice must be confessed to diminish the pleasure of the audience, and for that reason presumptuous and unwarrantable. But since her Majesty’s late command¹ has made it criminal, you have authority to take notice of it. SIR,

Your humble Servant,

T.

CHARLES EASY.’

No. 241. *Thursday, Dec. 6, 1711*
[ADDISON.]

—*Semperque relinqui*
Sola sibi, semper longam incommitata videtur
Ire viam— —VIRG., *ÆN.* iv. 466.

‘MR. SPECTATOR,

‘**T**HOUGH you have considered virtuous love in most of its distresses, I do not remember that you have given us any dissertation upon the absence of lovers, or laid down any

¹ The playbills at this time bore the inscription, ‘By her Majesty’s command no person is to be admitted behind the scenes.’

methods how they should support themselves under those long separations which they are sometimes forced to undergo. I am at present in this unhappy circumstance, having parted with the best of husbands, who is abroad in the service of his country, and may not possibly return for some years. His warm and generous affection while we were together, with the tenderness which he expressed to me at parting, make his absence almost insupportable. I think of him every moment of the day, and meet him every night in my dreams. Everything I see puts me in mind of him. I apply myself with more than ordinary diligence to the care of his family and his estate; but this, instead of relieving me, gives me but so many occasions of wishing for his return. I frequent the rooms where I used to converse with him, and not meeting him there, sit down in his chair and fall a-weeping. I love to read the books he delighted in, and to converse with the persons whom he esteemed. I visit his picture an hundred times a day, and place myself over against it whole hours together. I pass a great part of my time in the walks where I used to lean upon his arm, and recollect in my mind the discourses which have there passed between us. I look over the several prospects and points of view which we used to survey together, fix my eye upon the objects which he has made me take notice of, and call to mind a thousand agreeable remarks which he has made on those occasions. I write to him by every conveyance, and, contrary to other people, am always in good humour when an east wind blows, because it seldom fails of bringing me a letter from him. Let me entreat you, sir, to give me your advice

upon this occasion, and to let me know how I may relieve myself in this my widowhood.

I am, SIR,
Your most humble Servant,
ASTERIA.'

Absence is what the poets call death in love, and has given occasion to abundance of beautiful complaints in those authors who have treated of this passion in verse. Ovid's epistles are full of them. Otway's Monimia talks very tenderly upon this subject.¹

—It was not kind
To leave me like a turtle, here alone,
To droop and mourn the absence of my mate.
When thou art from me every place is desert;
And I methinks am savage and forlorn.
Thy presence only 'tis can make me blessed,
Heal my unquiet mind, and tune my soul.

The consolations of lovers on these occasions are very extraordinary. Besides those mentioned by Asteria, there are many other motives of comfort which are made use of by absent lovers.

I remember in one of Scudéry's romances, a couple of honourable lovers agreed at their parting to set aside one half-hour in the day to think of each other during a tedious absence. The romance tells us that they both of them punctually observed the time thus agreed upon; and that whatever company or business they were engaged in, they left it abruptly as soon as the clock warned them to retire. The romance further adds, that the lovers expected the return of this stated hour with as much impatience as if it had been a real assignation, and enjoyed an

¹ 'The Orphan,' Act ii.

imaginary happiness almost as pleasing to them as what they would have found from a real meeting. It was an inexpressible satisfaction to these divided lovers to be assured that each was at the same time employed in the same kind of contemplation, and making equal returns of tenderness and affection.

If I may be allowed to mention a more serious expedient for the alleviating of absence, I shall take notice of one which I have known two persons practise, who joined religion to that elegance of sentiments with which the passion of love generally inspires its votaries. This was, at the return of such an hour to offer up a certain prayer for each other, which they had agreed upon before their parting. The husband, who is a man that makes a figure in the polite world as well as in his own family, has often told me that he could not have supported an absence of three years without this expedient.

Strada in one of his Prolusions¹ gives² an account of a chimerical correspondence between two friends by the help of a certain loadstone, which had such virtue in it, that if it touched two several needles, when one of the needles so touched began to move, the other, though at never so great a distance, moved at the same time and in the same manner. He tells us that the two friends, being each of them possessed of one of these needles, made a kind of dial-plate, inscribing it with the four-and-twenty letters in the same manner as the hours of the day are marked upon the ordinary dial-plate. They then fixed one of the needles on each of these plates in such manner that it could move round without

¹ Book ii. Prol. 6.

² 'In one of Strada's Prolusions he gives' (folio).

impediment, so as to touch any of the four-and-twenty letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention. Accordingly when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial-plate. If he had a mind to write anything to his friend, he directed his needle to every letter that formed the words which he had occasion for, making a little pause at the end of every word or sentence to avoid confusion. The friend, in the meanwhile, saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means they talked together across a whole continent, and conveyed their thoughts to one another in an instant over cities or mountains, seas or deserts.

If Monsieur Scudéry, or any other writer of romance, had introduced a necromancer, who is generally in the train of a knight-errant, making a present to two lovers of a couple of these above-mentioned needles, the reader would not have been a little pleased to have seen them corresponding with one another when they were guarded by spies and watches, or separated by castles and adventures.

In the meanwhile, if ever this invention should be revived or put in practice, I would propose that upon the lover's dial-plate there should be written not only the four-and-twenty letters, but several entire words which have always a place in passionate epistles, as flames, darts, die, languish, absence, Cupid, heart, eyes, hang, drown, and the like. This

would very much abridge the lover's pains in this way of writing a letter, as it would enable him to express the most useful and significant words with a single touch of the needle. C.

N^o. 242. *Friday, Dec. 7, 1711*
[STEELE.]

*Creditur, ex medio quia res arcessit, habere
Sudoris minimum—*

—HOR., 2 Ep. i. 168.

‘MR. SPECTATOR,

‘YOUR speculations do not so generally prevail over men's manners as I could wish. A former paper of yours¹ concerning the misbehaviour of people who are necessarily in each other's company in travelling, ought to have been a lasting admonition against transgressions of that kind; but I had the fate of your Quaker, in meeting with a rude fellow in a stage-coach, who entertained two or three women of us (for there was no man besides himself) with language as indecent as ever was heard upon the water. The impertinent observations which the coxcomb made upon our shame and confusion were such, that it is an unspeakable grief to reflect upon them. As much as you have declaimed against duelling, I hope you will do us the justice to declare, that if the brute has courage enough to send to the place where he saw us all alight together to get rid of him, there is not one of us but has a lover who shall avenge the insult. It would certainly be worth your con-

¹ No. 132.

sideration to look into the frequent misfortunes of this kind to which the modest and innocent are exposed, by the licentious behaviour of such as are as much strangers to good breeding as to virtue. Could we avoid hearing what we do not approve as easily as we can seeing what is disagreeable, there were some consolation; but since, at a box in a play,¹ in an assembly of ladies, or even in a pew at church, it is in the power of a gross coxcomb to utter what a woman cannot avoid hearing, how miserable is her condition who comes within the power of such impertinents? and how necessary is it to repeat invectives against such a behaviour? If the licentious had not utterly forgot what it is to be modest, they would know that offended modesty labours under one of the greatest sufferings to which human life can be exposed. If one of these brutes could reflect thus much, though they want shame, they would be moved, by their pity, to abhor an impudent behaviour in the presence of the chaste and innocent. If you will oblige us with a *Spectator* on this subject, and procure it to be pasted against every stage-coach in Great Britain as the law of the journey, you will highly oblige the whole sex, for which you have professed so great an esteem; and, in particular, the two ladies, my late fellow-sufferers, and,

SIR,

Your most humble Servant,

REBECCA RIDINGHOOD.'

' Mr. SPECTATOR,

'THE matter which I am now going to send you is an unhappy story in low life, and will recommend itself, so that you must excuse the manner

¹ 'In a box at a play' (folio).

of expressing it. A poor idle drunken weaver in Spitalfields has a faithful laborious wife, who by her frugality and industry had laid by her as much money as purchased her a ticket in the present lottery. She had hid this very privately in the bottom of a trunk, and had given her number to a friend and confidante, who had promised to keep the secret and bring her news of the success. The poor adventurer was one day gone abroad, when her careless husband, suspecting she had saved some money, searches every corner, till at length he finds this same ticket; which he immediately carries abroad, sells, and squanders away the money, without the wife's suspecting anything of the matter. A day or two after this, this friend, who was a woman, comes and brings the wife word that she had a benefit of five hundred pounds. The poor creature, overjoyed, flies upstairs to her husband, who was then at work, and desires him to leave his loom for that evening, and come and drink with a friend of his and hers below. The man received this cheerful invitation, as bad husbands sometimes do: and after a cross word or two told her he wouldn't come. His wife with tenderness renewed her importunity, and at length said to him, "My love! I have within these few months, unknown to you, scraped together as much money as has bought us a ticket in the lottery, and now here is Mrs. Quick comes to tell me, that 'tis come up this morning a five hundred pound prize." The husband replies immediately, "You lie, you slut; you have no ticket, for I have sold it." The poor woman upon this faints away in a fit, recovers, and is now run distracted. As she had no design to defraud her husband, but was willing only to participate in his good fortune, every one pities

her, but thinks her husband's punishment but just. This, sir, is matter of fact, and would, if the persons and circumstances were greater, in a well-wrought play be called beautiful distress. I have only sketched it out with chalk, and know a good hand can make a moving picture with worse materials.

SIR, &c.'

'MR. SPECTATOR,

I AM what the world calls a warm fellow, and by good success in trade I have raised myself to a capacity of making some figure in the world; but no matter for that: I have now under my guardianship a couple of nieces, who will certainly make me run mad; which you will not wonder at when I tell you they are female virtuosos, and during the three years and a half that I have had them under my care, they never in the least inclined their thoughts towards any one single part of the character of a notable woman. Whilst they should have been considering the proper ingredients for a sack-posset, you should hear a dispute concerning the magnetical virtue of the loadstone, or perhaps the pressure of the atmosphere. Their language is peculiar to themselves, and they scorn to express themselves on the meanest trifle, with words that are not of a Latin derivation. But this were supportable still, would they suffer me to enjoy an uninterrupted ignorance; but unless I fall in with their abstracted ideas of things (as they call them), I must not expect to smoke one pipe in quiet. In a late fit of the gout I complained of the pain of that distemper, when my niece Kitty begged leave to assure me, that whatever I might think, several great philosophers,

both ancient and modern, were of opinion that both pleasure and pain were imaginary distractions ; and that there was no such thing as either *in rerum naturâ*. I have often heard them affirm that the fire was not hot ; and one day when I, with the authority of an old fellow, desired one of them to put my blue cloak on my knees, she answered, " Sir, I will reach the cloak ; but, take notice, I do not do it as allowing your description, for it might as well be called yellow as blue ; for colour is nothing but the various infractions of the rays of the sun." Miss Molly told me one day, that to say snow is white, is allowing a vulgar error ; for as it contains a great quantity of nitrous particles, it may more seasonably be supposed to be black. In short, the young hussies would persuade me, that to believe one's eyes is a sure way to be deceived ; and have often advised me by no means to trust anything so fallible as my senses. What I have to beg of you now is, to turn one speculation to the due regulation of female literature, so far at least as to make it consistent with the quiet of such whose fate it is to be liable to its insults ; and to tell us the difference between a gentleman that should make cheese-cakes and raise paste, and a lady that reads Locke and understands the mathematics. In which you will extremely oblige

Your hearty Friend

and humble Servant,

T.

ABRAHAM THRIFTY.'

N^o. 243. *Saturday, Dec. 8, 1711*

[ADDISON.]

Formam quidem ipsam, Marce fili, et tanquam faciem honesti vides : quæ si oculis cerneretur, mirabiles amores (ut ait Plato) excitaret sapientiæ.—TULL., *Offic.* i. 5.

I DO not remember to have read any discourse written expressly upon the beauty and loveliness of virtue, without considering it as a duty, and as the means of making us happy both now and hereafter. I design therefore this speculation as an essay upon that subject, in which I shall consider virtue no further than as it is in itself of an amiable nature, after having premised that I understand by the word virtue such a general notion as is affixed to it by the writers of morality, and which by devout men generally goes under the name of religion, and by men of the world under the name of honour.

Hypocrisy itself does great honour, or rather justice, to religion, and tacitly acknowledges it to be an ornament to human nature. The hypocrite would not be at so much pains to put on the appearance of virtue if he did not know it was the most proper and effectual means to gain the love and esteem of mankind.

We learn from Hierocles it was a common saying among the heathens, that the wise man hates nobody, but only loves the virtuous.

Tully has a very beautiful gradation of thoughts, to show how amiable virtue is. We love a virtuous man, says he, who lives in the remotest parts of the earth, though we are altogether out of the reach of his virtue, and can receive from it no manner of benefit; nay, one who died several ages ago, raises

a secret fondness and benevolence for him in our minds, when we read his story: nay, what is still more, one who has been the enemy of our country, provided his wars were regulated by justice and humanity, as in the instance of Pyrrhus, whom Tully mentions on this occasion in opposition to Hannibal. Such is the natural beauty and loveliness of virtue.

Stoicism, which was the pedantry of virtue, ascribes all good qualifications of what kind soever to the virtuous man. Accordingly Cato,¹ in the character Tully has left of him, carried matters so far, that he would not allow any one but a virtuous man to be handsome. This indeed looks more like a philosophical rant, than the real opinion of a wise man. Yet this was what Cato very seriously maintained. In short, the Stoics thought they could not sufficiently represent the excellence of virtue, if they did not comprehend in the notion of it all possible perfection; and therefore did not only suppose that it was transcendently beautiful in itself, but that it made the very body amiable, and banished every kind of deformity from the person in whom it resided.

It is a common observation, that the most abandoned to all sense of goodness are apt to wish those who are related to them of a different character; and it is very observable, that none are more struck with the charms of virtue in the fair sex, than those who by their very admiration of it are carried to a desire of ruining it.

A virtuous mind in a fair body is indeed a fine picture in a good light, and therefore it is no wonder that it makes the beautiful sex all over charms.

¹ 'Accordingly we find that Cato' (folio).

As virtue in general is of an amiable and lovely nature, there are some particular kinds of it which are more so than others, and these are such as dispose us to do good to mankind. Temperance and abstinence, faith and devotion, are in themselves perhaps as laudable as any other virtues; but those which make a man popular and beloved are justice, charity, munificence, and in short all the good qualities that render us beneficial to each other. For which reason even an extravagant man, who has nothing else to recommend him but a false generosity, is often more beloved and esteemed than a person of a much more finished character, who is defective in this particular.

The two great ornaments of virtue, which show her in the most advantageous views, and make her altogether lovely, are cheerfulness and good-nature. These generally go together, as a man cannot be agreeable to others who is not easy within himself. They are both very requisite in a virtuous mind, to keep out melancholy from the many serious thoughts it is engaged in, and to hinder its natural hatred of vice from souring into severity and censoriousness.

If virtue is of this amiable nature, what can we think of those who can look upon it with an eye of hatred and ill-will, or can suffer their aversion for a party to blot out all the merit of the person who is engaged in it? A man must be excessively stupid, as well as uncharitable, who believes that there is no virtue but on his own side, and that there are not men as honest as himself who may differ from him in political principles. Men may oppose one another in some particulars, but ought not to carry their hatred to those qualities which

are of so amiable a nature in themselves, and have nothing to do with the points in dispute. Men of virtue, though of different interests, ought to consider themselves as more nearly united with one another than with the vicious part of mankind, who embark with them in the same civil concerns. We should bear the same love towards a man of honour, who is a living antagonist, which Tully tells us in the forementioned passage every one naturally does to an enemy that is dead. In short, we should esteem virtue though in a foe, and abhor vice though in a friend.

I speak this with an eye to those cruel treatments which men of all sides are apt to give the characters of those who do not agree with them. How many persons of undoubted probity and exemplary virtue, on either side, are blackened and defamed! How many men of honour exposed to public obloquy and reproach! Those therefore who are either the instruments or abettors in such infernal dealings, ought to be looked upon as persons who make use of religion to promote their cause, not of their cause to promote religion. C.

N^o. 244. *Monday, Dec. 10, 1711*
[STEELE.]

—*Judex et callidus audis.*—HOR., 2 Sat. vii. 101.

‘MR. SPECTATOR, ‘COVENT GARDEN, Nov. 7.

‘I CANNOT without a double injustice forbear expressing to you the satisfaction which a whole clan of virtuosos have received from those hints which you have lately given the town

on the cartoons of the inimitable Raphael.¹ It should be methinks the business of a Spectator to improve the pleasures of sight, and there cannot be a more immediate way to it than recommending the study and observation of excellent drawings and pictures. When I first went to view those of Raphael which you have celebrated, I must confess I was but barely pleased; the next time I liked them better, but at last as I grew better acquainted with them I fell deeply in love with them, like wise speeches they sunk deep into my heart; for you know, Mr. Spectator, that a man of wit may extremely affect one for the present, but if he has not discretion his merit soon vanishes away, while a wise man that has not so great a stock of wit shall nevertheless give you a far greater and more lasting satisfaction. Just so it is in a picture that is smartly touched but not well studied; one may call it a witty picture, though the painter in the meantime may be in danger of being called a fool. On the other hand a picture that is thoroughly understood in the whole, and well performed in the particulars, that is begun on a foundation of geometry, carried on by the rules of perspective, architecture, and anatomy, and perfected by a good harmony, a just and natural colouring, and such passions and expressions of the mind as are almost peculiar to Raphael; this is what you may justly style a wise picture, and which seldom fails to strike us dumb, till we can assemble all our faculties to make but a tolerable judgment upon it. Other pictures are made for the eyes only, as rattles are made for children's ears; and certainly that picture that only pleases the eye, without representing some well-chosen part of nature or other,

¹ See No. 226.

does but show what fine colours are to be sold at the colour-shop, and mocks the works of the Creator. If the best imitator of nature is not to be esteemed the best painter, but he that makes the greatest show and glare of colours, it will necessarily follow that he who can array himself in the most gaudy draperies is best dressed, and he that can speak loudest the best orator. Every man when he looks on a picture should examine it according to that share of reason he is master of, or he will be in danger of making a wrong judgment. If men as they walk abroad would make more frequent observations on those beauties of nature which every moment present themselves to their view, they would be better judges when they saw her well imitated at home. This would help to correct those errors which most pretenders fall into, who are over hasty in their judgments, and will not stay to let reason come in for a share in the decision. It is for want of this that men mistake in this case, and in common life, a wild extravagant pencil for one that is truly bold and great, an impudent fellow for a man of true courage and bravery, hasty and unreasonable actions for enterprises of spirit and resolution, gaudy colouring for that which is truly beautiful, a false and insinuating discourse for simple truth elegantly recommended. The parallel will hold through all the parts of life and painting too; and the virtuosos above mentioned will be glad to see you draw it with your terms of art. As the shadows in a picture represent the serious or melancholy, so the lights do the bright and lively thoughts. As there should be but one forcible light in a picture which should catch the eye and fall on the hero, so there should

be but one object of our love, even the Author of nature. These and the like reflections well improved might very much contribute to open the beauty of that art, and prevent young people from being poisoned by the ill gusto of any extravagant workman that should be imposed upon us.

I am, SIR,

Your most humble Servant.'

MR. SPECTATOR,

'**T**HOUGH I am a woman, yet I am one of those who confess themselves highly pleased with a speculation you obliged the world with some time ago,¹ from an old Greek poet you call Simonides, in relation to the several natures and distinctions of our own sex. I could not but admire how justly the characters of women in this age fall in with the times of Simonides, there being no one of those sorts I have not at some time or other of my life met with a sample of. But, sir, the subject of this present address are a set of women comprehended, I think, in the ninth species of that speculation, called the Apes; the description of whom I find to be, that "they are such as are both ugly and ill-natured, who have nothing beautiful themselves, and endeavour to detract from or ridicule everything that appears so in others." Now, sir, this sect, as I have been told, is very frequent in the great town where you live, but as my circumstance of life obliges me to reside altogether in the country, though not many miles from London, I can't have met with a great number of them, nor indeed is it a desirable acquaintance, as I have lately found by experience. You must know, sir, that at the be-

¹ No. 209.

ginning of this summer a family of these apes came and settled for the season not far from the place where I live : as they were strangers in the country they were visited by the ladies about 'em, of whom I was, with an humanity usual in those who pass most of their time in solitude. The apes lived with us very agreeably our own way till towards the end of the summer, when they began to bethink themselves of returning to town ; then it was, Mr. Spectator, that they began to set themselves about the proper and distinguishing business of their character ; and as it is said of evil spirits that they are apt to carry away a piece of the house they are about to leave, the apes, without regard to common mercy, civility, or gratitude, thought fit to mimic and fall foul on the faces, dress, and behaviour of their innocent neighbours, bestowing abominable censures and disgraceful appellations, commonly called nicknames, on all of 'em ; and in short, like true fine ladies, made their honest plainness and sincerity matter of ridicule. I could not but acquaint you with these grievances, as well at the desire of all the parties injured, as from mine own inclination. I hope, sir, if you can't propose entirely to reform this evil, you will take such notice of it in some of your future speculations as may put the deserving part of our sex on their guard against these creatures ; and at the same time the apes may be sensible that this sort of mirth is so far from an innocent diversion that it is in the highest degree that vice which is said to comprehend all others.¹

I am, SIR,

Your humble Servant,

T.

CONSTANTIA FEILD.'

¹ Ingratitude. 'Ingratum si dixeris, omnia dixeris.'

No. 245. *Tuesday, Dec. 11, 1711*
[ADDISON.]

Ficta voluptatis causâ sint proxima veris.

—HOR., *Ars Poet.* 338.

THERE is nothing which one regards so much with an eye of mirth and pity as innocence, when it has in it a dash of folly. At the same time that one esteems the virtue, one is tempted to laugh at the simplicity which accompanies it. When a man is made up wholly of the dove, without the least grain of the serpent in his composition, he becomes ridiculous in many circumstances of life, and very often discredits his best actions. The Cordeliers¹ tell a story of their founder St. Francis, that as he passed the street in the dusk of the evening, he discovered a young fellow with a maid in a corner; upon which the good man, say they, lifted up his hands to heaven with a secret thanksgiving that there was still so much Christian charity in the world. The innocence of the saint made him mistake the kiss of a lover for a salute of charity. I am heartily concerned when I see a virtuous man without a competent knowledge of the world; and if there be any use in these my papers, it is this, that without representing vice under any false alluring notions, they give my reader an insight into the ways of men, and represent human nature in all its changeable colours. The man who has not been engaged in any of the follies of the world, or as Shakespeare expresses, ‘hackneyed in the ways of men,’² may here find a picture of its follies and

¹ The Minorite friars wear a rope as a girdle.

² ‘1 Henry IV.,’ Act iii. sc. 2.

extravagances. The virtuous and the innocent may know in speculation what they could never arrive at by practice, and by this means avoid the snares of the crafty, the corruptions of the vicious, and the reasonings of the prejudiced. Their minds may be opened without being vitiated.

It is with an eye to my following correspondent, Mr. Timothy Doodle, who seems a very well meaning man, that I have written this short preface, to which I shall subjoin a letter from the said Mr. Doodle :—

‘SIR,

‘I COULD heartily wish that you would let us know your opinion upon several innocent diversions which are in use among us, and which are very proper to pass away a winter night for those who do not care to throw away their time at an opera, or at the playhouse. I would gladly know in particular what notion you have of Hot Cockles;¹ as also whether you think that Questions and Commands,² Mottoes, Similes, and Cross Purposes have not more mirth and wit in them than those public diversions which are grown so very fashionable among us. If you would recommend to our wives and daughters, who read your papers with a great deal of pleasure, some of those sports and pastimes that may be practised within doors, and by the fireside, we who are masters of families should be hugely obliged to you. I need not tell you that I would have these sports and pastimes not only merry, but innocent, for which reason I have not mentioned either Whisk³

¹ In this game one person, who was blindfolded, put his hand on his back, and guessed who struck it. See No. 260.

² See No. 504, and *Tatler*, No. 144.

³ Whist.

or Lanterloo,¹ nor indeed so much as One and Thirty.² After having communicated to you my request upon this subject, I will be so free as to tell you how my wife and I pass away these tedious winter evenings with a great deal of pleasure. Though she be young and handsome, and good-humoured to a miracle, she does not care for gad-ding abroad like others of her sex. There is a very friendly man, a colonel in the army, whom I am mightily obliged to for his civilities, that comes to see me almost every night; for he is not one of those giddy young fellows that cannot live out of a playhouse. When we are together we very often make a party at Blind Man's Buff, which is a sport that I like the better, because there is a good deal of exercise in it. The colonel and I are blinded by turns, and you would laugh your heart out to see what pains my dear takes to hoodwink us, so that it is impossible for us to see the least glimpse of light. The poor colonel sometimes hits his nose against a post, and makes us die with laughing. I have generally the good luck not to hurt myself, but am very often above half-an-hour before I can catch either of them; for you must know we hide ourselves up and down in corners, that we may have the more sport. I only give you this hint as a sample of such innocent diversions as I would have you recommend; and am,

Most esteemed SIR,

Your ever loving Friend,

TIMOTHY DOODLE.'

¹ Langteraloo, an old game in which the knave of clubs was the highest card. Halliwell says that the game of loo is still called 'lant' in the North. In the *Tatler* (No. 245) Steele speaks of 'an old ninepence bent both ways by Lilly the almanack maker for luck at langteraloo.'

² A game resembling vingt-et-un.

The following letter was occasioned by my last Thursday's paper¹ upon the absence of lovers, and the methods therein mentioned of making such absence supportable:—

‘SIR,

‘AMONG the several ways of consolation which absent lovers make use of while their souls are in that state of departure, which you say is death in love, there are some very material ones that have escaped your notice. Among these, the first and most received is a crooked shilling, which has administered great comfort to our forefathers, and is still made use of on this occasion with very good effect in most parts of her Majesty's dominions. There are some, I know, who think a crown piece cut in two equal parts, and preserved by the distant lovers, is of more sovereign virtue than the former. But since opinions are divided in this particular, why may not the same persons make use of both? The figure of a heart, whether cut in a stone or cast in metal, whether bleeding upon an altar, stuck with darts, or held in the hand of a Cupid, has always been looked upon as talismanic in distresses of this nature. I am acquainted with many a brave fellow, who carries his mistress in the lid of his snuff-box, and by that expedient has supported himself under the absence of a whole campaign. For my own part, I have tried all these remedies, but never found so much benefit from any as from a ring, in which my mistress's hair is platted together very artificially in a kind of true-lover's knot. As I have received great benefit from this secret, I think

¹ No. 241.

myself obliged to communicate it to the public, for the good of my fellow-subjects. I desire you will add this letter as an appendix to your consolations upon absence, and am

Your very humble Servant,
T. B.'

I shall conclude this paper with a letter from an university gentleman, occasioned by my last Tuesday's paper,¹ wherein I gave some account of the great feuds which happened formerly in those learned bodies, between the modern Greeks and Trojans.

'SIR,

'THIS will give you to understand, that there is at present in the society whereof I am a member a very considerable body of Trojans, who, upon a proper occasion, would not fail to declare ourselves. In the meanwhile we do all we can to annoy our enemies by stratagem, and are resolved, by the first opportunity, to attack Mr. Joshua Barnes,² whom we look upon as the Achilles of the opposite party. As for myself, I have had the reputation, ever since I came from school, of being a trusty Trojan, and am resolved never to give quarter to the smallest particle of Greek, wherever I chance to meet it. It is for this reason I take it very ill of you, that you sometimes hang out Greek colours at the head of your paper, and sometimes give a word of the enemy even in the body of it.

¹ No. 239.

² Professor of Greek at Cambridge, and editor of Homer, Euripides, &c. The 'Homer' (1709) was warmly recommended by Steele in No. 143 of the *Tatler*. Barnes died in August 1712.

When I meet with anything of this nature I throw down your speculations upon the table; with that form of words which we make use of when we declare war upon an author,

Græcum est, non potest legi.¹

I give you this hint, that you may for the future abstain from any such hostilities at your peril.

C.

TROILUS.'

N^o. 246. *Wednesday, Dec. 12, 1711*
[STEELE.]

—Οὐκ ἄρα σοί γε πατήρ ἦν ἱππότα Πηλεὺς
Οὐδὲ Θέτις μήτηρ γλαυκὴ δε σε τικτε θάλασσα,
Πέτραι τ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής.

—HOM., Il. xvi. 33.

'MR. SPECTATOR,

'**A**S your paper is part of the equipage of the tea-table, I conjure you to print what I now write to you; for I have no other way to communicate what I have to say to the fair sex on the most important circumstance of life, even the care of children. I do not understand that you profess your paper is always to consist of matters which are only to entertain the learned and polite, but that it may agree with your design to publish some which may tend to the information of mankind in general; and when it does so, you do more than writing wit and humour. Give me leave then

¹ This proverb originated in the jurisconsult Franciscus Accursius, who lived in the thirteenth century. Whenever Accursius, in lecturing on Justinian, met with a quotation from Homer, he said 'Græcum est, non potest legi.'

to tell you, that of all the abuses that ever you have as yet endeavoured to reform, certainly not one wanted so much your assistance as the abuse in nursing of children. It is unmerciful to see, that a woman endowed with all the perfections and blessings of nature, can, as soon as she is delivered, turn off her innocent, tender, and helpless infant, and give it up to a woman that is (ten thousand to one) neither in health nor good condition, neither sound in mind nor body, that has neither honour nor reputation, neither love nor pity for the poor babe, but more regard for the money than for the whole child, and never will take further care of it than what by all the encouragement of money and presents she is forced to ; like *Æsop's* earth, which would not nurse the plant of another ground, although never so much improved, by reason that plant was not of its own production. And since another's child is no more natural to a nurse than a plant to a strange and different ground, how can it be supposed that the child should thrive? and if it thrives, must it not imbibe the gross humours and qualities of the nurse, like a plant in a different ground, or like a graft upon a different stock? Do not we observe, that a lamb sucking a goat changes very much its nature, nay even its skin and wool into the goat kind? The power of a nurse over a child, by infusing into it with her milk her qualities and disposition, is sufficiently and daily observed. Hence came that old saying concerning an ill-natured and malicious fellow, that he had imbibed his malice with his nurse's milk, or that some brute or other had been his nurse. Hence *Romulus* and *Remus* were said to have been nursed by a wolf, *Telephus* the son of *Hercules* by a hind, *Pelias* the

son of Neptune by a mare, and Ægistus by a goat ; not that they had actually sucked such creatures, as some simpletons have imagined, but that their nurses had been of such a nature and temper, and infused such into them.

Many instances may be produced from good authorities and daily experience, that children actually suck in the several passions and depraved inclinations of their nurses, as anger, malice, fear, melancholy, sadness, desire, and aversion. This Diodorus, lib. 2, witnesses, when he speaks saying that Nero the Emperor's nurse had been very much addicted to drinking, which habit Nero received from his nurse, and was so very particular in this, that the people took so much notice of it, as instead of Tiberius Nero, they called him Biberius Mero. The same Diodorus also relates of Caligula, predecessor to Nero, that his nurse used to moisten the nipples of her breast frequently with blood, to make Caligula take the better hold of them ; which, says Diodorus, was the cause that made him so bloodthirsty and cruel all his lifetime after, that he not only committed frequent murder by his own hand, but likewise wished that all humankind were but one neck, that he might have the pleasure to cut it off. Such like degeneracies astonish the parents, not knowing after whom the child can take, seeing the one to incline to stealing, another drinking, cruelty, stupidity ; yet all these are not minded ; nay, it is easy to demonstrate that a child, although it be born from the best of parents, may be corrupted by an ill-tempered nurse. How many children do we see daily brought into fits, consumptions, rickets, &c., merely by sucking their nurses when in a passion or fury. But indeed almost any disorder

of the nurse is a disorder to the child, and few nurses can be found in this town but what labour under some distemper or other. The first question that is generally asked a young woman that wants to be a nurse, why¹ she should be a nurse to other people's children, is answered by her having an ill husband, and that she must make shift to live. I think now this very answer is enough to give anybody a shock if duly considered; for an ill husband may, or ten to one if he does not, bring home to his wife an ill distemper, or at least vexation and disturbance. Besides, as she takes the child out of mere necessity, her food will be accordingly, or else very coarse at best; whence proceeds an ill concocted and coarse food for the child, for as the blood so is the milk; and hence I am very well assured proceeds the scurvy, the evil, and many other distempers. I beg of you, for the sake of the many poor infants that may and will be saved, by weighing this case seriously, to exhort the people with the utmost vehemence to let the children suck their own mother, both for the benefit of mother and child. For the general argument, that a mother is weakened by giving suck to her children, is vain and simple; I will maintain, that the mother grows stronger by it, and will have her health better than she would have otherwise. She will find it the greatest cure and preservative for the vapours and future miscarriages, much beyond any other remedy whatsoever. Her children will be like giants, whereas otherwise they are but living shadows and like unripe fruit; and certainly, if a woman is strong enough to bring forth a child, she is beyond all doubt strong enough to nurse it afterwards. It grieves

¹ 'Is, why' (folio and first reprint).

me to observe and consider how many poor children are daily ruined by careless nurses; and yet how tender they ought to be of a poor infant, since the least hurt or blow, especially upon the head, may make it senseless, stupid, or otherwise miserable for ever.

‘But I cannot well leave this subject as yet, for it seems to me very unnatural that a woman that has fed a child as part of herself for nine months, should have no desire to nurse it farther, when brought to light and before her eyes, and when by its cry it implores her assistance and the office of a mother. Do not the very cruellest of brutes tend their young ones with all the care and delight imaginable? For how can she be called a mother that will not nurse its young ones? The earth is called the mother of all things, not because she produces, but because she maintains and nurses what she produces. The generation of the infant is the effect of desire, but the care of it argues virtue and choice. I am not ignorant but that there are some cases of necessity, where a mother cannot give suck, and then out of two evils the least must be chosen; but there are so very few, that I am sure in a thousand there is hardly one real instance; for if a woman does but know that her husband can spare about three or six shillings a week extraordinary (although this is but seldom considered), she certainly, with the assistance of her gossips, will soon persuade the good man to send the child to nurse, and easily impose upon him by pretending indisposition. This cruelty is supported by fashion, and nature gives place to custom.

SIR,

T.

Your humble Servant.’

N^o. 247. *Thursday, Dec. 13, 1711*
 [ADDISON.]

—Τῶν δ' ἀκάματος ῥέει αὐδὴ
 Ἐκ στομάτων ἡδεῖα—

—HES., Theog. 39.

WE are told by some ancient authors, that Socrates was instructed in eloquence by a woman, whose name, if I am not mistaken, was Aspasia. I have indeed very often looked upon that art as the most proper for the female sex, and I think the universities would do well to consider whether they should not fill their rhetoric chairs with she-professors.

It has been said in the praise of some men, that they could talk whole hours together upon anything; but it must be owned to the honour of the other sex, that there are many among them who can talk whole hours together upon nothing. I have known a woman branch out into a long extempore dissertation upon the edging of a petticoat, and chide her servant for breaking a china cup in all the figures of rhetoric.

Were women admitted to plead in courts of judicature, I am persuaded they would carry the eloquence of the Bar to greater heights than it has yet arrived at. If any one doubts this, let him but be present at those debates which frequently arise among the ladies of the¹ British fishery.²

The first kind, therefore, of female orators which I shall take notice of are those who are employed in stirring up the passions, a part of rhetoric in which

¹ 'Ladies that belong to our' (folio).

² Billingsgate Market.

Socrates his wife¹ had perhaps made a greater proficiency than his above-mentioned teacher.

The second kind of female orators are those who deal in invectives, and who are commonly known by the name of the censorious. The imagination and elocution of this set of rhetoricians is wonderful. With what a fluency of invention and copiousness of expression will they enlarge upon every little slip in the behaviour of another! With how many different circumstances, and with what variety of phrases, will they tell over the same story! I have known an old lady make an unhappy marriage the subject of a month's conversation. She blamed the bride in one place; pitied her in another; laughed at her in a third; wondered at her in a fourth; was angry with her in a fifth; and in short, wore out a pair of coach-horses in expressing her concern for her. At length, after having quite exhausted the subject on this side, she made a visit to the new-married pair, praised the wife for the prudent choice she had made, told her the unreasonable reflections which some malicious people had cast upon her, and desired that they might be better acquainted. The censure and approbation of this kind of women are therefore only to be considered as helps to discourse.

A third kind of female orators may be comprehended under the word gossips. Mrs. Fiddle Faddle is perfectly accomplished in this sort of eloquence; she launches out into descriptions of christenings, runs divisions upon an headdress, knows every dish of meat that is served up in her neighbourhood, and entertains her company a whole afternoon together with the wit of her little boy, before he is able to speak.

¹ Xantippe.

The coquette may be looked upon as a fourth kind of female orator. To give herself the larger field for discourse, she hates and loves in the same breath, talks to her lapdog or parrot, is uneasy in all kinds of weather, and in every part of the room; she has false quarrels, and feigned obligations, to all the men of her acquaintance; sighs when she is not sad, and laughs when she is not merry. The coquette is in particular a great mistress of that part of oratory which is called action, and indeed seems to speak for no other purpose but as it gives her an opportunity of stirring a limb or varying a feature, of glancing her eyes or playing with her fan.

As for newsmongers, politicians, mimics, story-tellers, with other characters of that nature, which give birth to loquacity, they are as commonly found among the men as the women; for which reason I shall pass them over in silence.

I have been often puzzled to assign a cause why women should have this talent of a ready utterance in so much greater perfection than men. I have sometimes fancied that they have not a retentive power, or the faculty of suppressing their thoughts, as men have, but that they are necessitated to speak everything they think; and if so, it would perhaps furnish a very strong argument to the Cartesians for the supporting of their doctrine,¹ that the soul always thinks. But as several are of opinion that the fair sex are not altogether strangers to the arts of dissembling and concealing their thoughts, I have been forced to relinquish that opinion, and have therefore endeavoured to seek after some better reason. In order to it, a friend of mine, who is an excellent anatomist, has promised me by the first

¹ 'Opinion' (folio).

opportunity to dissect a woman's tongue, and to examine whether there may not be in it certain juices which render it so wonderfully voluble and flippant, or whether the fibres of it may not be made up of a finer or more pliant thread, or whether there are not in it some particular muscles, which dart it up and down by such sudden glances and vibrations; or whether, in the last place, there may not be certain undiscovered channels running from the head and the heart to this little instrument of loquacity, and conveying into it a perpetual affluence of animal spirits. Nor must I omit the reason which 'Hudibras'¹ has given, why those who can talk on trifles speak with the greatest fluency, namely, that the tongue is like a racehorse, which runs the faster the lesser weight it carries.

Which of these reasons soever may be looked upon as the most probable, I think the Irishman's thought was very natural, who after some hours' conversation with a female orator, told her that he believed her tongue was very glad when she was asleep, for that it had not a moment's rest all the while she was awake.

That excellent old ballad of the 'Wanton Wife of Bath'² has the following remarkable lines:—

'I think,' quoth Thomas, 'women's tongues
Of aspen leaves are made.'

And Ovid,³ though in the description of a very

¹ Part II. canto ii. 443—

'But still his tongue ran on, the less
Of weight it bore, with greater ease.'

² Percy's 'Reliques of Ancient English Poetry,' ed. Wheatley, iii. 333–8. This piece was printed in Percy's first edition, but was afterwards expunged.

³ Metam. vi. 556.

barbarous circumstance, tells us, that when the tongue of a beautiful female was cut out, and thrown upon the ground, it could not forbear muttering even in that posture—

Compressam forcipe linguam
Abstulit ense fero. Radix micat ultima linguæ,
Ipsa jacet, terræque tremens immurmurat atræ;
Utque salire solet mutilatæ cauda colubræ,
Palpitat.

If a tongue would be talking without a mouth, what could it have done when it had all its organs of speech and accomplices of sound about it! I might here mention the story of the Pippin Woman,¹ had not I some reason to look upon it as fabulous.

I must confess, I am so wonderfully charmed with the music of this little instrument, that I would by no means discourage it. All that I aim at by this dissertation is, to cure it of several disagreeable notes, and in particular of those little jarrings and dissonances which arise from anger, censoriousness, gossiping, and coquetry. In short, I would have it always tuned by good nature, truth, discretion, and sincerity. C.

¹ See Gay's 'Trivia,' ii. 375. An apple-woman was said to have had her head cut off by the ice when the Thames was frozen over :—

'The crackling crystal yields, she sinks, she dies;
Her head chopped off, from her lost shoulders flies;
"Pippins" she cried, but death her voice confounds,
And "pip-pip-pip" along the ice resounds.'

N^o. 248. *Friday, Dec. 14, 1711*

[STEELE.]

Hoc maxime officii est, ut quisque maxime opis indigeat, ita ei potissimum opitulari.—TULL.

THERE are none who deserve superiority over others in the esteem of mankind, who do not make it their endeavour to be beneficial to society; and who, upon all occasions which their circumstances of life can administer, do not take a certain unfeigned pleasure in conferring benefits of one kind or other. Those whose great talents and high birth have placed them in conspicuous stations of life, are indispensably obliged to exert some noble inclinations for the service of the world, or else such advantages become misfortunes, and shade and privacy are a more eligible portion. Where opportunities and inclinations are given to the same person, we sometimes see sublime instances of virtue, which so dazzle our imaginations that we look with scorn on all which in lower scenes of life we may ourselves be able to practise. But this is a vicious way of thinking; and it bears some spice of romantic madness for a man to imagine that he must grow ambitious, or seek adventures, to be able to do great actions. It is in every man's power in the world, who is above mere poverty, not only to do things worthy but heroic. The great foundation of civil virtue is self-denial; and there is no one above the necessities of life but has opportunities of exercising that noble quality, and doing as much as his circumstances will bear for the ease and convenience of other men; and he who does more than ordinarily men practise upon such occasions as occur in his life,

deserves the value of his friends as if he had done enterprises which are usually attended with the highest glory. Men of public spirit differ rather in their circumstances than their virtue; and the man who does all he can in a low station is more an hero than he who omits any worthy action he is able to accomplish in a great one. It is not many years ago since Lapirius, in wrong of his elder brother, came to a great estate by gift of his father, by reason of the dissolute behaviour of the first-born. Shame and contrition reformed the life of the disinherited youth, and he became as remarkable for his good qualities as formerly for his errors. Lapirius, who observed his brother's amendment, sent him on a New Year's Day in the morning the following letter:—

‘HONOURED BROTHER,

‘I ENCLOSE to you the deeds whereby my father gave me this house and land: had he lived till now he would not have bestowed it in that manner; he took it from the man you were, and I restore it to the man you are.

I am, SIR,

Your affectionate Brother

and humble Servant, P. T.’

As great and exalted spirits undertake the pursuit of hazardous actions for the good of others, at the same time gratifying their passion for glory; so do worthy minds in the domestic way of life deny themselves many advantages to satisfy a generous benevolence which they bear to their friends oppressed with distresses and calamities. Such natures one may call stores of Providence, which are actuated by a secret celestial influence to undervalue the ordinary

gratifications of wealth, to give comfort to an heart loaded with affliction, to save a falling family, to preserve a branch of trade in their neighbourhood, and give work to the industrious, preserve the portion of the helpless infant, and raise the head of the mourning father. People whose hearts are wholly bent towards pleasure, or intent upon gain, never hear of the noble occurrences among men of industry and humanity. It would look like a city romance¹ to tell them of the generous merchant who the other day sent this billet to an eminent trader under difficulties to support himself, in whose fall many hundreds besides himself had perished; but because I think there is more spirit and true gallantry in it than in any letter I have ever read from Strephon to Phillis, I shall insert it even in the mercantile honest style in which it was sent.

‘SIR,

‘I HAVE heard of the casualties which have involved you in extreme distress at this time; and knowing you to be a man of great good-nature, industry, and probity, have resolved to stand by you. Be of good cheer, the bearer brings with him five thousand pounds, and has my order to answer your drawing as much more on my account. I did this in haste, for fear I should come too late for your relief; but you may value yourself with me to the sum of fifty thousand pounds; for I can very

¹ The ‘generous merchant’ here referred to (W. S.) was Sir William Scawen, and the ‘eminent trader’ Mr. John Moreton. In No. 546 Steele expressed his pleasure at seeing that ‘the shop of that worthy, honest, though lately unfortunate citizen, Mr. John Moreton, so well known in the linen trade, is fitting up anew.’

cheerfully run the hazard of being so much less rich than I am now, to save an honest man whom I love.

Your Friend and Servant,

W. S.¹

I think there is somewhere in Montaigne² mention made of a family-book, wherein all the occurrences that happened from one generation of that house to another were recorded. Were there such a method in the families which are concerned in this generosity, it would be an hard task for the greatest in Europe to give in their own, an instance of a benefit better placed, or conferred with a more graceful air. It has been therefore urged,³ how barbarous and inhuman is any unjust step made to the disadvantage of a trader; and by how much such an act towards him is detestable, by so much an act of kindness to him is laudable. I remember to have heard a Bencher of the Temple tell a story of a tradition in their house, where they had formerly a custom of choosing kings for such a season, and allowing him his expenses at the charge of the society: 'One of our kings,'⁴ said my friend, 'carried his royal inclination a little too far, and there was a committee ordered to look into the management of his treasury. Among other things it appeared that his majesty, walking incog. in the cloister, had overheard a poor man say to another, "Such a small sum would make me the happiest man in the world." The king out of his royal compassion privately

¹ 'W. P.' (folio, corrected in No 252).

² Essays, Book i. chap. 34.

³ No. 218.

⁴ Said to be Richard Nash, afterwards Master of the Ceremonies at Bath. Goldsmith refers to this passage in his 'Life of Richard Nash,' 1762.

inquired into his character, and finding him a proper object of charity, sent him the money. When the committee read their report the House passed his accounts with a plaudit, without further examination, upon recital of this article in them—

For making a man happy $\frac{£}{10} \frac{s.}{0} \frac{d.}{0}$,
T.

N^o. 249. *Saturday, Dec. 15, 1711*
[ADDISON.]

Γέλως ἀκαιρος ἐν βροτοῖς δεινὸν κακόν.

—Frag. Vet. Poet.

WHEN I make a choice of a subject that has not been treated of by others, I throw together my reflections on it without any order or method, so that they may appear rather in the looseness and freedom of an essay, than in the regularity of a set discourse. It is after this manner that I shall consider laughter and ridicule in my present paper.

Man is the merriest species of the creation, all above and below him are serious. He sees things in a different light from other beings, and finds his mirth rising from objects which perhaps cause something like pity or displeasure in higher natures. Laughter is indeed a very good counterpoise to the spleen; and it seems but reasonable that we should be capable of receiving joy from what is no real good to us, since we can receive grief from what is no real evil.

I have in my forty-seventh paper raised a specula-

tion on the notion of a modern philosopher,¹ who describes the first motive of laughter to be a secret comparison which we make between ourselves and the persons we laugh at; or in other words, that satisfaction which we receive from the opinion of some pre-eminence in ourselves, when we see the absurdities of another, or when we reflect on any past absurdities of our own. This seems to hold in most cases, and we may observe that the vainest part of mankind are the most addicted to this passion.

I have read a sermon of a conventual in the Church of Rome on those words of the wise man, 'I said of laughter, It is mad: and of mirth, What doeth it?'² Upon which he laid it down as a point of doctrine that laughter was the effect of original sin, and that Adam could not laugh before the Fall.

Laughter, while it lasts, slackens and unbraces the mind, weakens the faculties, and causes a kind of remissness and dissolution in all the powers of the soul. And thus far it may be looked upon as a weakness in the composition of human nature. But if we consider the frequent reliefs we receive from it, and how often it breaks the gloom which is apt to depress the mind and damp our spirits, with transient unexpected gleams of joy, one would take care not to grow too wise for so great a pleasure of life.

The talent of turning men into ridicule, and exposing to laughter those one converses with, is the qualification of little ungenerous tempers. A young man with this cast of mind cuts himself off from all manner of improvement. Every one has his flaws and weaknesses; nay, the greatest blemishes

¹ Hobbes.² Eccles. ii. 2.

are often found in the most shining characters; but what an absurd thing is it to pass over all the valuable parts of a man, and fix our attention on his infirmities; to observe his imperfections more than his virtues; and to make use of him for the sport of others, rather than for our own improvement.

We therefore very often find that persons the most accomplished in ridicule, are those who are very shrewd in hitting a blot, without exerting anything masterly in themselves. As there are many eminent critics who never wrote a good line, there are many admirable buffoons that animadvert upon every single defect in another, without ever discovering the least beauty of their own. By this means these unlucky little wits often gain reputation in the esteem of vulgar minds, and raise themselves above persons of much more laudable characters.

If the talent of ridicule were employed to laugh men out of vice and folly, it might be of some use to the world; but instead of this, we find that it is generally made use of to laugh men out of virtue and good sense, by attacking everything that is solemn and serious, decent and praiseworthy in human life.

We may observe that in the first ages of the world, when the great souls and masterpieces of human nature were produced, men shined by a noble simplicity of behaviour, and were strangers to those little embellishments which are so fashionable in our present conversation. And it is very remarkable, that notwithstanding we fall short at present of the ancients in poetry, painting, oratory, history, architecture, and all the noble arts and sciences which depend more upon genius than ex-

perience, we exceed them as much in doggerel, humour, burlesque, and all the trivial arts of ridicule. We meet with more raillery among the moderns, but more good sense among the ancients.

The two great branches of ridicule in writing are comedy and burlesque. The first ridicules persons by drawing them in their proper characters, the other by drawing them quite unlike themselves. Burlesque is therefore of two kinds, the first represents mean persons in the accoutrements of heroes; the other describes great persons acting and speaking like the basest among the people. Don Quixote is an instance of the first, and Lucian's gods of the second. It is a dispute among the critics, whether burlesque poetry runs best in heroic verse, like that of the 'Dispensary,'¹ or in doggerel like that of 'Hudibras.' I think where the low character is to be raised the heroic is the proper measure, but when an hero is to be pulled down and degraded, it is done best in doggerel.

If Hudibras had been set out with as much wit and humour in heroic verse as he is in doggerel, he would have made a much more agreeable figure than he does;² though the generality of his readers are so wonderfully pleased with the double rhymes, that I do not expect many will be of my opinion in this particular.

I shall conclude this essay upon laughter with observing that the metaphor of laughing, applied to fields and meadows when they are in flower, or to trees when they are in blossom, runs through all languages; which I have not observed of any other

¹ A satire by Sir Samuel Garth, published in 1699.

² This seems inconsistent with the preceding paragraph; for Butler's object was to 'pull down and degrade' the Puritans.

metaphor, excepting that of fire and burning when they are applied to love. This shows that we naturally regard laughter as what is both in itself amiable and beautiful. For this reason likewise Venus has gained the title of *φιλομειδῆς* (the laughter-loving dame, as Waller has translated it),¹ and is represented by Horace as the goddess who delights in laughter.² Milton, in a joyous assembly of imaginary persons,³ has given us a very poetical figure of laughter. His whole band of mirth is so finely described that I shall set down the passage at length :—

But come thou goddess fair and free,
In heaven y-cleped Euphrosyne,
And by men, heart-easing Mirth,
Whom lovely Venus at a birth
With two sister graces more
To ivy-crownèd Bacchus bore :
Haste thee nymph, and bring with thee
Jest and youthful jollity,
Quips and cranks, and wanton wiles,
Nods, and becks, and wreathèd smiles,
Such as hang on Hebe's cheek,
And love to live in dimple sleek ;
Sport that wrinkled Care derides,
And Laughter holding both his sides.
Come, and trip it as you go
On the light fantastic toe,
And in thy right hand lead with thee,
The mountain nymph, sweet Liberty ;
And if I give thee honour due,
Mirth, admit me of thy crew,
To live with her, and live with thee,
In unprovèd pleasures free.

L.

¹ In the lines on 'The Countess of Carlisle in mourning' :—

'We find not that the laughter-loving dame
Mourned for Anchises.'

² 1 Od. ii. 33.

³ 'L'Allegro.'

⁴ 'Set it down at length' (folio).

N^o. 250. *Monday, Dec. 17, 1711*

[—

*Disce, docendus adhuc quæ censet amicus, ut si
Cæcus iter monstrare velit; tamen aspice, si quid
Et nos, quod cures proprium fecisse, loquamur.*

—HOR., 1 Ep. xvii. 3.

‘MR. SPECTATOR,

‘**Y**OU see the nature of my request by the Latin motto which I address to you. I am very sensible I ought not to use many words to you, who are one of but few; but the following piece, as it relates to speculation in propriety of speech, being a curiosity in its kind, begs your patience: it was found in a poetical virtuoso’s closet among his rarities; and since the several treatises of thumbs, ears, and noses have obliged the world, this of eyes is at your service.

‘The first eye of consequence (under the invisible Author of all) is the visible luminary of the universe: this glorious spectator is said never to open his eyes at his rising in a morning without having a whole kingdom of adorers in Persian silk waiting at his levée. Millions of creatures derive their sight from this original, who, besides his being the great director of optics, is the surest test whether eyes be of the same species with that of an eagle or that of an owl: the one he emboldens with a manly assurance to look, speak, act, or plead before the faces of a numerous assembly; the other he dazzles out of countenance into a sheepish dejectedness. The sun-proof eye dares lead up a dance in a full court; and without blinking at the lustre of beauty, can distribute an eye of proper complaisance to a room crowded

with company, each of which deserves particular regard; while the other sneaks from conversation, like a fearful debtor, who never dares look out but when he can see nobody, and nobody him.

‘The next instance of optics is the famous Argus, who (to speak in the language of Cambridge) was one of an hundred; and being used as a spy in the affairs of jealousy, was obliged to have all his eyes about him. We have no account of the particular colours, casts, and turns of this body of eyes; but as he was pimp for his mistress Juno, ’tis probable he used all the modern leers, sly glances, and other ocular activities to serve his purpose. Some look upon him as the then king-at-arms to the heathenish deities, and make no more of his eyes than as so many spangles of his herald’s coat.

‘The next upon the optic list is old Janus, who stood in a double-sighted capacity like a person placed betwixt two opposite looking-glasses, and so took a sort of retrospective cast at one view. Copies of this double-faced way are not yet out of fashion with many professions, and the ingenious artists pretend to keep up this species by double-headed canes and spoons; but there is no mark of this faculty except in the emblematical way of a wise general having an eye to both front and rear, or a pious man taking a review and prospect of his past and future state at the same time.

‘I must own that the names, colours, qualities, and turns of eyes vary almost in every head; for, not to mention the common appellations of the black, the blue, the white, the grey, and the like, the most remarkable are those that borrow their title from animals, by virtue of some peculiar quality or resemblance they bear to the eyes of the respective

creature; as that of a greedy rapacious aspect takes its name from the cat, that of a sharp piercing nature from the hawk, those of an amorous roguish look derive their title even from the sheep, and we say such a one has a sheep's eye, not so much to denote the innocence as the simple slyness of the cast. Nor is this metaphorical inoculation a modern invention, for we find Homer taking the freedom to place the eye of an ox, bull, or cow in one of his principal goddesses, by that frequent expression of—

Βοῶπις πότνια Ἥρη.¹

‘Now as to the peculiar qualities of the eye, that fine part of our constitution seems as much the receptacle and seat of our passions, appetites, and inclinations, as the mind itself; at least ’tis as the outward portal to introduce them to the house within, or rather the common thoroughfare to let our affections pass in and out; love, anger, pride, and avarice, all visibly move in those little orbs. I know a young lady that can’t see a certain gentleman pass by, without showing a secret desire of seeing him again by a dance in her eyeballs; nay, she can’t for the heart of her help looking half a street’s length after any man in a gay dress. You cannot behold a covetous spirit walk by a goldsmith’s shop, without casting a wishful eye at the heaps upon the counter. Does not an haughty person show the temper of his soul in the supercilious roll of his eye? and how frequently in the height of passion does that moving picture in our head start and stare, gather a redness and quick

¹ The ox-eyed, venerable Juno (*Iliad*, iv. 50).

flashes of lightning, and makes all its humours sparkle with fire, as Virgil finely describes it—¹

—Ardentis ab ore
Scintillæ absistunt : oculis micat acribus ignis.

‘As for the various turns of the eyesight, such as the voluntary or involuntary, the half or the whole leer, I shall not enter into a very particular account of them; but let me observe, that oblique vision, when natural, was anciently the mark of bewitchery and magical fascination, and to this day ’tis a malignant ill look; but when ’tis forced and affected it carries a wanton design, and in playhouses and other public places this ocular intimation is often an assignation for bad practices. But this irregularity in vision, together with such enormities as tipping the wink, the circumspective roll, the side-peep through a thin hood or fan, must be put in the class of heteroptics, as all wrong notions of religion are ranked under the general name of heterodox. All the pernicious applications of sight are more immediately under the direction of a Spectator; and I hope you will arm your readers against the mischiefs which are daily done by killing eyes, in which you will highly oblige your wounded unknown friend,

T. B.’²

‘MR. SPECTATOR,

‘YOU professed in several papers³ your particular endeavours, in the province of Spectator, to correct the offences committed by starers, who disturb whole assemblies, without any regard to time,

¹ *Æn.* xii. 101. ² This letter is said to be by a Mr. Golding.

³ Nos. 20, 46, 53. Cf. *Tatler*, Nos. 22, 145, 262.

place, or modesty. You complained also, that a starrer is not usually a person to be convinced by the reason of the thing; nor so easily rebuked, as to amend by admonitions. I thought therefore fit to acquaint you with a convenient mechanical way, which may easily prevent or correct staring, by an optical contrivance of new perspective-glasses, short and commodious like opera-glasses, fit for short-sighted people as well as others; these glasses making the objects appear, either as they are seen by the naked eye, or more distinct, though somewhat less than life, or bigger and nearer. A person may by the help of this invention take a view of another, without the impertinence of staring; at the same time it shall not be possible to know whom or what he is looking at. One may look towards his right or left hand, when he is supposed to look forwards. This is set forth at large in the printed proposals for the sale of these glasses, to be had at Mr. Dillon's in Long Acre, next door to the White Hart. Now, sir, as your *Spectator* has occasioned the publishing of this invention, for the benefit of modest spectators, the inventor desires your admonitions concerning the decent use of it, and hopes by your recommendation that for the future beauty may be beheld, without the torture and confusion which it suffers from the insolence of starers. By this means you will relieve the innocent from an insult which there is no law to punish, though it is a greater offence than many which are within cognisance of justice. I am,

SIR,

Your most humble Servant,

ABRAHAM SPY.'

Q.

N^o. 251. Tuesday, Dec. 18, 1711
[ADDISON.]

—*Linguae centum sint, oraque centum,*
Ferrea vox— —VIRG., *Æn.* vi. 625.

THERE is nothing which more astonishes a foreigner, and frights a country squire, than the cries of London.¹ My good friend Sir Roger often declares, that he cannot get them out of his head, or go to sleep for them the first week that he is in town. On the contrary, Will Honeycomb calls them the *ramage de la ville*, and prefers them to the sounds of larks and nightingales, with all the music of the fields and woods. I have lately received a letter from some very odd fellow upon this subject, which I shall leave with my reader without saying anything further of it.

‘SIR,

‘I AM a man out of all business, and would willingly turn my head to anything for an honest livelihood. I have invented several projects for raising many millions of money without burthen-

¹ The state of the streets under Queen Anne is described in Lauron’s ‘Habits and Cries of the City of London,’ 1709. In ‘The Funeral’ (Act iv. sc. 3) Steele makes Trim say to some ragged soldiers: ‘There’s a thousand things you might do to help one about this town, as to cry, “Puff, puff pies!”—“Have you any knives or scissors to grind?” or late in an evening, “Whip from Grub Street, strange and bloody news from Flanders”—“Votes from the House of Commons”—“Buns, rare buns”—“Old silver lace, cloaks, suits, or coats”—“Old shoes, boots, or hats.”’ Other passages from Tom Brown, &c., will be found in Ashton’s ‘Social Life under Queen Anne,’ ii. 152 *seq.*

ing the subject, but I cannot get the Parliament to listen to me, who look upon me, forsooth, as a projector;¹ so that despairing to enrich either myself or my country by this public-spiritedness, I would make some proposals to you relating to a design which I have very much at heart, and which may procure me a handsome subsistence, if you will be pleased to recommend it to the cities of London and Westminster.

‘The post I would aim at is to be comptroller-general of the London cries, which are at present under no manner of rules or discipline. I think I am pretty well qualified for this place, as being a man of very strong lungs, of great insight into all the branches of our British trades and manufactures, and of a competent skill in music.

‘The cries of London may be divided into vocal and instrumental. As for the latter, they are at present under a very great disorder. A freeman of London has the privilege of disturbing a whole street for an hour together, with the twanking of a brass kettle or a frying-pan. The watchman’s thump at midnight startles us in our beds, as much as the breaking in of a thief. The sow-gelder’s horn has indeed something musical in it, but this is seldom heard within the liberties. I would therefore propose, that no instrument of this nature should be made use of, which I have not tuned and licensed, after having carefully examined in what manner it may affect the ears of her Majesty’s liege subjects.

‘Vocal cries are of much larger extent, and indeed so full of incongruities and barbarisms, that we appear a distracted city to foreigners, who do not

¹ ‘A crack and a projector’ (folio).

comprehend the meaning of such enormous outcries. Milk is generally sold in a note above Elah, and in sounds so exceeding shrill, that it often sets our teeth on edge. The chimney-sweeper is confined to no certain pitch; he sometimes utters himself in the deepest bass, and sometimes in the sharpest treble; sometimes in the highest, and sometimes in the lowest note of the gamut. The same observation might be made on the retailers of small-coal, not to mention broken glasses or brick-dust. In these, therefore, and the like cases, it should be my care to sweeten and mellow the voices of these itinerant tradesmen, before they make their appearance in our streets; as also to accommodate their cries to their respective wares; and to take care in particular that those may not make the most noise who have the least to sell, which is very observable in the venders of card-matches, to whom I cannot but apply that old proverb of "Much cry but little wool."

'Some of these last-mentioned musicians are so very loud in the sale of these trifling manufactures that an honest splenetic gentleman of my acquaintance bargained with one of them never to come into the street where he lived: but what was the effect of this contract? Why, the whole tribe of card-match makers which frequent that quarter passed by his door the very next day in hopes of being bought off after the same manner.

'It is another great imperfection in our London cries that there is no just time nor measure observed in them. Our news should indeed be published in a very quick time, because it is a commodity that will not keep cold. It should not, however, be cried with the same precipitation as "Fire": yet this

is generally the case: a bloody battle alarms the town from one end to another in an instant. Every motion of the French is published in so great an hurry that one would think the enemy were at our gates. This likewise I would take upon me to regulate in such a manner that there should be some distinction made between the spreading of a victory, a march, or an encampment, a Dutch, a Portugal, or a Spanish mail. Nor must I omit under this head those excessive alarms with which several boisterous rustics infest our streets in turnip season; and which are more inexcusable, because these are wares which are in no danger of cooling upon their hands.

‘There are others who affect a very slow time, and are in my opinion much more tunable than the former; the cooper in particular swells his last note in an hollow voice that is not without its harmony; nor can I forbear being inspired with a most agreeable melancholy when I hear that sad and solemn air with which the public is very often asked if they have any chairs to mend. Your own memory may suggest to you many other lamentable ditties of the same nature in which the music is wonderfully languishing and melodious.

‘I am always pleased with that particular time of the year which is proper for the pickling of dill and cucumbers; but alas this cry, like the song of the nightingales, is not heard above two months. It would therefore be worth while to consider whether the same air might not in some cases be adapted to other words.

‘It might likewise deserve our most serious consideration how far, in a well-regulated city, those humorists are to be tolerated who, not contented

with the traditional cries of their forefathers, have invented particular songs and tunes of their own: such as was, not many years since, the pastry-man, commonly known by the name of the Colly-Molly-Puff; and such as is at this day the vender of powder and washballs, who, if I am rightly informed, goes under the name of Powder Watt.

‘I must not here omit one particular absurdity which runs through this whole vociferous generation, and which renders their cries very often not only incommodious, but altogether useless to the public. I mean that idle accomplishment which they all of them aim at, of crying so as not to be understood. Whether or no they have learned this from several of our affected singers I will not take upon me to say; but most certain it is, that people know the wares they deal in rather by their tunes than by their words; insomuch that I have sometimes seen a country boy run out to buy apples of a bellows-mender, and gingerbread from a grinder of knives and scissors. Nay, so strangely infatuated are some very eminent artists of this particular grace in a cry, that none but their acquaintance are able to guess at their profession; for who else can know that “Work if I had it” should be the signification of a corn-cutter?

‘Forasmuch, therefore, as persons of this rank are seldom men of genius or capacity, I think it would be very proper that some man of good sense and sound judgment should preside over these public cries, who should permit none to lift up their voices in our streets that have not tunable throats, and are not only able to overcome the noise of the crowd, and the rattling of coaches, but also to vend their respective merchandises in apt phrases, and in the

most distinct and agreeable sounds. I do therefore humbly recommend myself as a person rightly qualified for this post, and if I meet with fitting encouragement, shall communicate some other projects which I have by me that may no less conduce to the emolument of the public.

I am, SIR, &c.,

C.

RALPH CROTCHETT.'

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